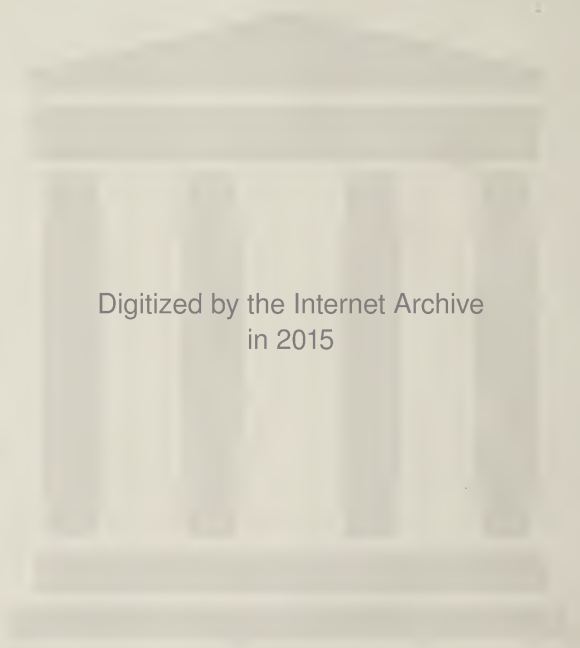




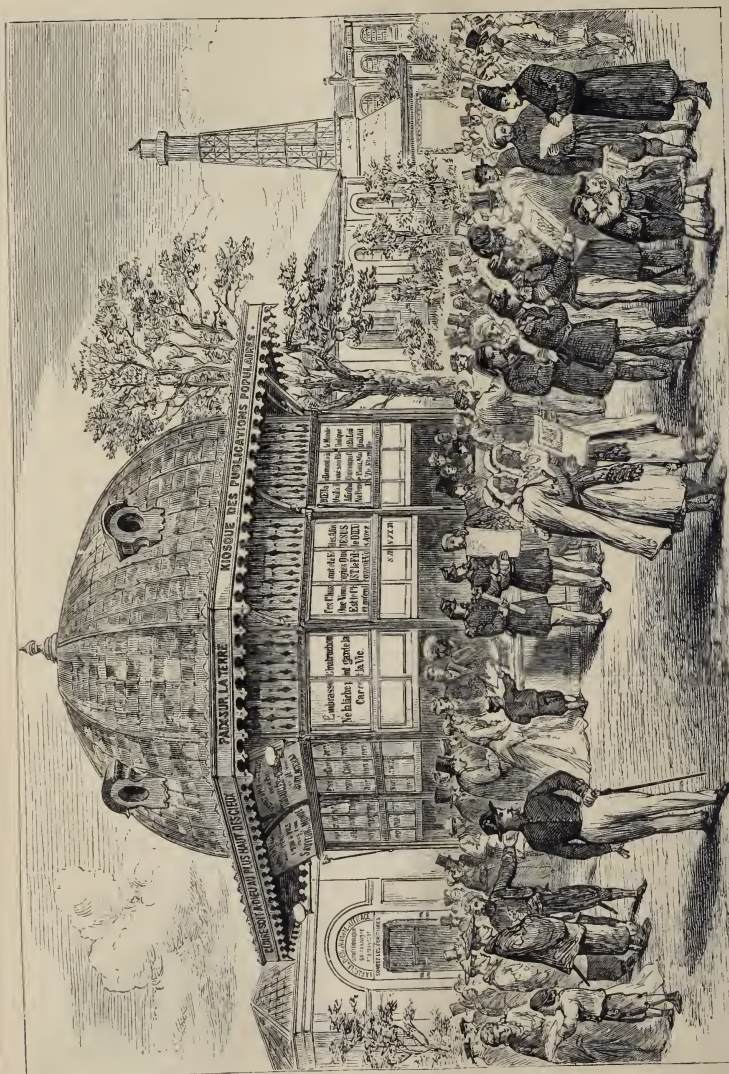
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THE KIOSK AT THE PARIS EXHIBITION.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

THE KIOSK.

THE *Champ de Mars*—teeming with memories of revolutionary violence, and surrounded with more distant memories of deeds of blood against the saints!—Who ever dreamt that on that spot the Prince of Peace would give his message of forgiving love to the children of the violent and of the persecutor? The *Champ de Mars*—whence flew the eagles at Napoleon's bidding to carry to remotest regions a conqueror's stern behests!—Who ever thought that it could be said of its sandy plain, "Thy congregation hath dwelt therein; the Lord gave the word, great was the company of those that published it?" The *Champ de Mars*—the training-ground for earthly warfare!—Who would have foretold that it would be a training-field for the soldiers of the Lord Jesus Christ? Yet such it has been, and in such a measure, that we can safely say, Truly it is the Lord's doing, and marvellous in our eyes!

It is more than three years since two gentlemen from England called upon a friend in Paris, bent upon taking steps to insure the distribution of portions of Scripture at the contemplated Exhibition. The subject was yet unthought-of by the friend applied to, and in Paris generally; and the three knelt in prayer to be directed. During the prayer two names suggested themselves to the Paris friend, who on rising gave them to the foreigners. One was that of a member of the Conseil d'Etat, who subsequently was nominated to the Imperial Commission. The Lord inclined his heart and stirred up his ready zeal to be the chief promoter of the work. This was the first step: the grain of mustard-seed which truly became a great tree, giving refuge and shelter far and wide.

Remarkable it was, that almost every person and society applied to, to take part in the mission before it was established, at first declined or hesitated; some from misapprehension, some from mistrust, and some from doubts as to results. One after another, however, all were made willing. Opposition there was from without; but the Lord used liberal-minded men in office (who knew and venerated the societies and promoters), and the Emperor himself, to overrule objections; so that cabal after cabal came to naught. Opposition there was from within; but silent, unswerving perseverance, and looking upward, carried the day. If ever a work was begun in weakness, and carried on in infirmity, it was this; and, from the trembling beginning to the glorious ending, the chief workers could reverently take up the words of the apostle, and say, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

The first upon the field were the representatives of the *Popular Publication Kiosk*. As soon as they were admitted to view the spot, in the autumn of 1866, they began to disperse among the numerous workmen those printed sheets, which the Paris workmen never refuse; and on the 1st of February, 1867, the first Evangelist began his regular rounds while inspecting the progress of the building. His reception was such that a second experienced labourer was added on the 1st of March. So that the field was in a measure prepared; and exhibitors and employés were many of them familiar with the work before it fully developed its energies. The next workers on the ground before the opening were those of

the Bible Stand : being most of them foreigners, they had more to contend with before getting acquainted with the habits and little courtesies of the Paris public. But both reaped blessings in the salvation of souls ere the 1st of April had begun and closed upon the brilliant scene of inauguration.

In common with all the exhibitors outside the Palace, the kiosk had the trial of dilatory builders, who, instead of giving it up finished, according to contract, on the 15th of March, lingered on until June ! But the work went on ; prayer was made under the unfinished perilous dome ; tracts were given through and around the glassless windows by Christian brethren and sisters, whose numbers gradually increased to twelve. Texts were printed on the blinds, and in bright colours over the front ; illustrated sheets were suspended in goodly array ; the beautiful little press (which soon gained a gold medal) with its gas motive-power began merrily to work, and the public stream set in. All the distributors had their times for visiting the park and palace ; and so conversational evangelization was joined to the more mechanical work of rapid giving to the passers by, though this latter portion of their mission was constantly diversified with incidents calling out all the native tact and spiritual grace of each. A few foolish articles in infidel, jesuit, or immoral journals, a few unmanly letters, a few accusations before various men in office, a few abortive attempts to arrest the distributors ere the position was well defined, a few verbal threats which came to nothing,—and then the most glorious career of liberty that France ever saw, and the highest degree of popularity that the wildest imagination ever dreamt of ! A battalion of soldiers was daily sent in, and every man received a tract from the kiosk and a Scripture portion from the Bible-stand ; and as many as chose had illustrated sheets, often carried home in their musket barrels. All the free schools of Paris were sent in, and most of the children had their souvenir. The Orpheons and various bands came up, and received hymns set to music. Pleasure trains sent tens of thousands from all parts of the empire, and tens of thousands carried back a little book telling of salvation. The cases of refusal and irritation can almost be counted, so few were they among the overwhelming mass of willing and eager recipients. Three other presses were offered freely by exhibitors, and accepted, in order to secure three other posts for distribution ; one in the park, and the others in the palace.

Soon the Kiosk was applied to for tracts and distributors at the Evangelical Hall, where it often had to enlist volunteers to aid in the ceaseless work of giving to the thousands pressing in and out ; and the same for the Missionary Museum, whose special tracts were exhausted. So that its daily issues varied between 15,000 and 50,000 or above, and on one occasion near 100,000 !

The publications were from three sources—1, *The Dublin Tract Repository and its French Branch* ; 2, *The English Monthly Tract Society*, and especially its polyglot tract written for the occasion ; 3, The illustrated publications of the editor of the *British Workman*.

By special request of the Paris Tract Society in the month of September, the kiosk distributors gave away some thousands of its chosen tracts in the hall and museum during the two last months. Until then the Tract Society's depôt (opened in May) had thought it right to sell rather than give its productions.

The workers attached to the kiosk were six Christian men and six ladies, of various nations, viz.—one Arab, two Swiss, four English, and five French. The Arab was peculiarly useful among the numerous Oriental population, and his appearance was in full keeping with the portion of the park in which the kiosk was placed, amid Arab and Moorish tents, near Tunis and Egypt. More than once he spake of Christ in the mosque, and gave a tract to each eager listener. He had the honour of being arrested ten times, from the personal ill-will of a police agent who had suffered much from the Arabs during three years' military service in Africa, and who took a mean pleasure in carrying out against distributors a law which most of his comrades left in abeyance. It turned out for the honour of the Gospel, and the strengthening of Abd-El-Kader's power of endurance.* The agent also has since had long and earnest conversation with the Evangelists over a Bible presented to him by the Superintendent of the Kiosk.

The work was gradual in its advance ; and when the British and Foreign Bible Society opened out the treasures of the word of life, and the other societies,—the Jews' Society, the Sunday School depôt, the Evangelical Hall, the Missionary Museum, the Bible Society of France,—each in the measure of their faith developed their means of action and worked in harmony, streams of

* He is not of the kindred of the Emir, though of the same name, and one of his ex-warriors.

eager visitors came, and hundreds, perhaps thousands, of Protestants felt that the Lord had called His people to the glorious work of standing up before all nations, as His witnesses, to "testify that the Father sent the Son to be the Saviour of the world." Many prejudices were overcome, and many stirred up to action. The Mission ground was in the most frequented portion of the park: the tunnel, the railway, and the grand entrance all opened upon it. Three musical attractions, and, at night, the splendid electric light in its immediate vicinity, drew thousands bent on pleasure within the sound or reach of the Gospel. Strange to say, the Roman Catholic Chapel on the left of the grand entrance was changed into a mediæval museum, and a fee charged for admittance; so that multitudes came from it with a feeling of annoyance, and dropped with unexpected ease into the free seats of the Evangelical Hall, expressing unmixed approbation, and received the free Gospel and the free tract, or purchased the Bible Society's cheap Testament, with additional *gusto*.

True! Gospels were torn up, principally by sceptics, who thought they saw in them the hand of the priesthood; tracts were torn up, though not so often, and rather by nuns and religious ladies; but what were a few dozens destroyed compared to the tens of thousands preserved?

The complete absence of controversy with Rome in all the popular publications (while the Gospel of the grace of God through the atoning blood of Jesus Christ is clearly set forth in each) secured for them the favour of many of the clergy. While the Irish, English, and Ultramontane priests scorned, tore, and in some cases spat upon them, the Gallican priests frequently stood by and encouraged the people to receive them, saying, "They are good; we approve them."

To describe the last days of the Exhibition would be to describe the noise of great waters, as hour after hour compact masses swept by. Every window was open, every hand employed, and every volunteer pressed into service; but all was insufficient to satisfy the eager public. Hands filled the windows till the persons they belonged to were concealed; and the constant sign of satisfaction with which the little tracts were nipped away, or the coin thrown down for the large sheet engravings and French *British Workmen*, will never be forgotten by those who witnessed the extraordinary scene. During all these days prayer was a constant looking-upwards of the heart; to form it into words seemed impossible. It was

strength to know that in Dublin, in England, in Switzerland and in the principal cities of France, brethren and sisters were praying, and, above all, that One ever liveth to make intercession.

When at the close of the last public day the workers sank upon their knees in the private room of the Evangelical Hall, overwhelmed with the greatness of the work, their hearts' cry was: "To us belongeth confusion of face for a thousand shortcomings, but to the Lord our God belong mercies and forgiveness. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake!"

We must not omit the interesting English episode which marked the commencement of the work in the Kiosk. Through the energetic efforts of a London City Missionary whom his committee kindly lent to it for a time, *rest on the Lord's-day* was secured from the commencement for the English, American, and Colonial exhibitors, and subsequently for the British Government's naval and military employés. A weekly prayer meeting was opened for the Englishmen employed, and all the English ladies engaged in exhibition work were invited every fortnight by the lady of an hospitable mansion, where, after a social tea-party, words of sweet and earnest import to their souls' welfare were spoken by various parties.

As the kiosk workers were the first, so were they they the last on the field. The two Evangelists who first trod the Champ de Mars stayed in the little edifice until it was taken down, and then adjourned to another, joining the sale of Bibles (by the kind consideration of the British and Foreign Bible Society), at Exhibition prices, and the distribution of Gospels kindly furnished by the Bible stand, to the sale and distribution of their popular publications. Very numerous were the applications from exhibitors, workmen, and police, and very gratifying the testimony often borne to the good result of past labour, and the opportunities for conversation and sometimes prayer.

The results are manifold already,—1, *Immediate and direct* in several hopeful conversions, with undoubtedly the encouraging proofs that the Lord is owning and blessing, far beyond our ken, this mode of obeying His last command. 2, *Indirect*, in the great confidence now shown in the work by the police and others in higher position,* who

* At present the same work is carried on in a temporary stall on the Boulevards; and in about ten days 30,000 tracts, 700 picture sheets, and 200 copies of the Scriptures have found their way to the Paris population.

give great hope that the institution will be accepted as permanent. 3, In the leavening of France in such a manner that Christian travellers find a most ready and often blessed entrance for conversation, by simply giving a tract and alluding to the Exhibition work. 4, In the evident rousing up of Christians in various parts to the possibility and necessity of doing much more for the salva-

tion of souls around them. 5, In attracting the attention, respect, and sometimes fellowship, of the best part of the Roman Catholic body, who understand that the aim of the true Christian is unsectarian; and that against the common foe—*i. e.*, anti-Christianity—a simple Gospel is *one*, if not, as we most fully believe, *the only*, bulwark.

S. L. E.

ON ABYSSINIAN CHRISTIANITY.

For the first introduction of the Gospel into Abyssinia, we have to go back to the early ages of the Christian era. Though the idea that the Ethiopia from which the eunuch converted by Philip the evangelist came was Abyssinia is now generally abandoned, it having been satisfactorily shown that the dynasty of the Candaces (it was a series of queens, not an individual,) ruled at Meroe, on the Nile, near the modern Assou, about 270 miles N.W. from the frontier of Abyssinia, yet it is possible that some streaks of Gospel light may even then have penetrated the mountain territory, which the religion of Christ was afterwards so extensively to pervade.

But, however this may be, there can be no doubt that the conversion of the Abyssinians began on a large scale three centuries later. About the year 327, A.D., or two years after the famous Council of Nice, a Tyrian merchant, called Meropius, with his two nephews, Frumentius and Ædesius, visited Abyssinia. There ultimately the eldest of the three travellers was murdered, and the two young men made captives. When at length the latter were released, they did so much to diffuse the religion of Jesus, of which they were adherents, that on returning to Egypt, and communicating to Athanasius, the celebrated patriarch of that country, how favourably their missionary exertions had been received, he resolved at once to follow up the work so auspiciously begun, and, therefore, sent Frumentius back into Abyssinia, with the title of bishop. So remarkably were the new efforts of the missionary blessed, that before long the king and a great part of the nation made profession of the Christian faith. At that time the capital of Abyssinia was at Axum, on the second of the three table lands formerly described, and there for a long period it remained. Even when the town just named ceased to be the metropolis, the connexion with Egypt was retained, the chief bishop of Abyssinia, who is designated Abuna (a term which

has now found its way into telegrams and newspaper paragraphs), being still consecrated by the Coptic patriarch of Egypt. This Egyptian tie subsequently led to a considerable change in the other ecclesiastical relations of the Abyssinian church. The Greeks, and indeed the Orientals generally, took great delight in exercising their metaphysical subtlety on the doctrines of revealed religion; and, after they had rent Christendom asunder by disputes about the Trinity, which, involving as they did the divinity of Christ, all must admit to have been of vast importance, they tried their dialectic skill next on a new subject—namely, the union of the divine and the human parts in the nature of the God-man. The orthodox faith on the subject is thus stated in the second of the 39 Articles accepted in the English Church: “. . . so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man.” The symbolic books agreed on by the Westminster Assembly of Divines teach the same doctrine. From this position a distinguished man, Nestorius, Bishop of Constantinople, deflected in one direction, and drew a great following after him. The error charged against him was that he so separated the two natures in Christ, as virtually to make two persons. Then, after great troubles had prevailed in consequence of this dispute, another ecclesiastic of influence, Eutychius, an abbot of Constantinople, went in the opposite direction, and, in his teaching regarding the person of Christ, so spoke of the divine and human elements, as virtually to reduce the two natures to one. The antagonistic doctrines of Nestorius and Eutychius both commenced in the fifth century; and the latter heresy had scarcely arisen, when it drew over to itself the greater portion of the Egyptian church, and about two centuries later, its satellite, the church of Abyssinia. What tended to facilitate the con-

version of the Abyssinians to what was termed the "Monophysite" doctrine, was the fact that the Egyptians of that sect, disgusted by the persecutions of the orthodox, had given the Muslims active aid in the conquest of Egypt, and being for a time kindly treated, while their former persecutors were trampled upon, they rose to such an influence, that there was some advantage to be reaped from forming intimate ecclesiastical relations with them, and this probably the Abyssinians were not slow to perceive.

When the Rev. Dr. Wilson travelled, some years ago, through the "Lands of the Bible," he made particular inquiries into the tenets held by the several Oriental Christian sects, and published the result in the second of the two valuable and interesting volumes which he subsequently gave to the world. He states that the Abyssinian church is decidedly more corrupt than its Coptish parent. We mentioned in a former article that there has all along been a strong Jewish element in Abyssinia. Dr. Wolff, who visited Abyssinia, estimated the number belonging to this most interesting of all ancient peoples at 200,000, who go by the name of Falashas. It is not, then, wonderful that one foreign element in Abyssinian Christianity is evidently of Jewish origin. On this point, Dr. Wilson thus speaks:—

"Many of the customs of the Abyssinians—such as the practice of circumcision on the eighth day, abstinence from the unclean animals, the observance of the last day of the week as a day of rest (in addition to the Lord's day), religious purifications, the wearing of a riband of blue as a symbol of their faith, the construction of their churches in the form of synagogues, the performance of worship with the musical instruments mentioned in the Psalms, abstinence from the sinew that shrank and from blood, the practice of confession on the day of the atonement, and the offering of a kind of atoning sacrifice called Boza, have evidently had a Jewish origin; and there consequently can be little doubt that the nation was considerably affected by Jewish manners and customs before its conversion to Christianity."

Other corruptions, not traceable to a Jewish source, may be accounted for by that tendency to error and absurdity which never fails to manifest itself when the minds that occupy themselves with Scripture are of a semi-barbaric character. To avail ourselves again of the valuable stores brought together by the author and missionary already named:—

"How far," he says, "it [the Abyssinian Church]

has strained its inventive faculties in the exercise of will-worship appears from its giving Pontius Pilate and his wife Procla a place in the calendar of its saints, under the 19th of June: the former, because he washed his hands before condemning our Lord; and the latter, because she said, 'Meddle not with that just person.'"

He quotes from Bishop Gobat, on the character of public worship in the country we are describing, the following sentences, valuable, as they are the testimony of an eye-witness, but melancholy as showing how far the Abyssinians have departed from that simplicity of worship which best befits a spiritual religion:—

"Capering and beating the ground with their feet, the priests stretch out their clutches towards each other with frantic gesticulations, whilst the clash of the timbrel, the sound of the drum, and the howling of harsh voices, complete a most strange form of devotion. The lessons are taken partly from the Scriptures, partly from the miracles of the Holy Virgin and of Tekla Haimanot [the favourite saint of Abyssinia], the life of St. George, and other foolish and fabulous works; but all are in the Æthiopic tongue, which to the congregation is a dead letter."

Things could hardly have been in this state had the priesthood received a suitable education; and we are not surprised to find the bishop drawing a very unfavourable picture of them, no less than of their worship. "The ordination of priests," he writes, "is easily performed. It is sufficient for a man to know the letters of his alphabet, with a few prayers, and to give two pieces of salt to the interpreter of the Abuna, or Coptic bishop; after which he receives the imposition of hands, without examination or ordination: and this is the reason why those who are better instructed would be ashamed to be made priests. There are exceptions, but I am speaking of the generality."

Whatever be the quality, there is no deficiency in the numbers of the priesthood. They amount to "12,000 clerical drones." Yet, despite all these drawbacks, the possession of Christianity of any kind has so raised the Abyssinians as, in the opinion of some who have visited them, to constitute them the first people of Africa. They mean, of course, to limit the comparison to the several *native* African nationalities; it were unfair to any half-civilized people to compare it with the European colonists of the Cape of Good Hope or similar settlements. Even if they did not ultimately establish the claim put in for them to occupy so high a place, it would still remain in

the last degree interesting that there should be in Africa a powerful Christian people, amid natural rocky defences impregnable to all but European armies; that they should have held that position for so many centuries intact; and that there is,

to say the least, a possibility that the war-cloud now about to burst upon these hills, though distinctive at the outset, may at last, in the mysterious and all-beneficent providence of God, shower down permanent blessings.

THE NEW SECT OF NAZARENES IN HUNGARY AND AUSTRIA.

FROM several reliable sources we have received some interesting details respecting a new sect, which is exciting much attention in various parts of the Austrian empire, but particularly in the Hungarian provinces east and west of the river Theiss.

These people have arisen quietly, as a religious body, throughout an extensive district; and have not, till very recently, been known beyond the localities in which they exist. They are now spreading with tolerable rapidity throughout Hungary, and are occasioning much uneasiness amongst the Catholic priests, inasmuch as their views are those of an ultra Protestantism. At present the movement is confined to the poorer classes; but it will probably receive accessions eventually from all ranks of Hungarian society. The new sect resembles the body of Plymouth Brethren more than any other denomination. Its members repudiate the existence of a separate priesthood, and refuse to pay for the support of the Catholic or other clergy. They reverently observe the two ordinances of baptism and the Lord's supper, but have rejected infant baptism. They recognize the diffusion of spiritual gifts amongst all the members of their churches, and hence (like the Plymouth Brethren and the Friends) they permit any brother to preach or exhort in their assemblies. They also encourage their females to exercise the functions of deaconesses and church-helpers; but do not allow them to preach in public, holding strictly to the apostolic precept, "I suffer not a woman to speak in the church, nor to usurp authority over the man."

In some other respects, as in the latter, they agree with the generality of Protestant bodies, in others they are more peculiar. Thus, they entertain a decided objection to the use of oaths, even judicially, or to the bearing of arms in defence of their country. Like the Friends, they have already suffered persecution for their persistent adherence to those scruples.

Thus, during the late war between Austria and Prussia in June, 1867, one of their members who

had been sent on from Vienna to the seat of war, repeatedly refused to fight when ordered to do so. His sword and rifle were strapped to his body, and he was drawn up in the ranks. But on his still continuing passive, the commanding officer ordered the disobedient "Nazarene" to be shot. Immediately after pronouncing the sentence the officer was killed by a cannon-ball, and, amid the confusion and danger which ensued, the poor condemned man was providentially rescued from his impending fate, and consigned to prison. Eventually he was removed to the castle of Komorn, and, we believe, is still detained in that fortress as a convict. Other members of the sect have also suffered fine or imprisonment for non-compliance with military requirements. The comparative absence of toleration in Austria has also pressed heavily on these good people in regard to their assemblies for worship. Many of them have suffered on this account: but their patience and exemplary good conduct as a body have very recently procured for them a large amount of lenient consideration. The special correspondent of the *Times* newspaper (briefly describing the Nazarenes in two paragraphs) states that "all agree that the followers of this new sect are quiet, orderly, sober, and industrious above their neighbours."

They attach the highest importance to the authority of Holy Scripture. Their constant motto, both for doctrine and practice, is "to the Law and to the Testimony." They diligently peruse the Bible in their homes and at their gatherings for worship. It is from this thoroughly scriptural training that they have acquired so strong a resemblance to the Puritans and the advanced evangelical bodies of Protestantism.

Their worship consists partly of reading the Scriptures, partly of singing hymns, and partly of silent prayer, with preaching and vocal supplication at intervals. Much quietude and solemnity characterize their proceedings on these occasions. They appear to dislike meeting in large bodies;

but prefer, in general, congregations of from thirty to fifty. Some of their gatherings are, however, much more numerous. Although mainly confined to the rural districts of Hungary, they are now making converts in the cities also; as at Vienna, Buda, Pesth, and Presburg. Some of their adherents have appeared in Switzerland and Bohemia. In general they do not seek proselytes, but cultivate a close and strict communion with their own members. The solemnity of their worship and the manifest piety of their daily life are the sources of their attraction to outsiders.

They somewhat resemble the Moravians in their mode of marriage; but do not, like the latter, have recourse to the drawing of lots. Courtship, in the way common to most other people, is not permitted; that is to say, a brother may not directly accost a sister with a view to inviting her to be his partner for life. But a member, on wishing to marry, is required, in the first instance, to consult the elders of the congregation, who then question of him whether his affections have fixed themselves upon any particular lady. If so, the elders next visit the lady, and make further inquiry as to her own wishes and ideas on the matter. If a union can be arranged satisfactorily to both parties, and if it is deemed likely to be a suitable and congenial one, the marriage is definitely arranged for. The wedding is then celebrated at a meeting for worship; the two parties, kneeling together, receive the imposition of the elders' hands, and publicly declare their mutual union; but enter into no covenant or promise, as it is presumed that their previous baptismal vows have embraced all other obligations necessary in

the course of life, so far as sanctity of promise is concerned. The Austrian Government has not as yet fully recognized the legality of this mode of marriage; but the Nazarenes hold it to be both legitimate and scriptural.

In all their other ecclesiastical and social arrangements they seek to follow Scripture implicitly. Thus, when offences arise, or any of their members are known to have done wrong, the elders act on the Divine precept—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. xviii.) This course of procedure is followed in all its stages, if needful, by the Nazarenes. It should be added that their own appellation for their body is merely "Christians" or "Believers in Christ." But the name of Nazarenes is more distinctive, and likely to become their usually recognized denomination.

They evince a somewhat excessive exclusiveness in their demeanour towards other Christians; but, apart from this weakness, it is unmistakeably evident that a wonderful work of God is going on amongst these worthy Hungarian people, and not the less remarkable that it is not associated with the name of any particular preachers; nor is it, indeed, known who originated the sect, or where or whence it first appeared.

BISHOP CROWTHER'S NARRATIVE OF HIS DETENTION BY THE CHIEF ABOKKO.*

THE following detailed account of Bishop Crowther's detention by Abokko has been drawn up by the bishop himself.

It will be seen that, extravagant as was the demand made by Abokko as to the amount of ransom, the bishop was willing that it should be paid; but that the consul, while willing to make a compromise in the shape of a handsome present, on this being refused, felt himself bound to resist the extortionate demand of £1,000.

Each viewed the matter from his own standpoint, and each acted consistently with his character and position.

The bishop would gladly have impoverished himself, rather than be the occasion, however innocently on his part, of any collision, and perhaps blood-shedding; and, no doubt, could he have foreseen that in rescuing him Mr. Fell would lose his life, he would have preferred to make any sacrifice, even, as he says, to the surrender of his own life.

The Consul, viewing the whole transaction in

* From the *Church Missionary Intelligencer*.

an official light, felt that to give way in this instance, in which an unoffending British subject had been so outrageously dealt with, would be to encourage the ill-disposed on the banks of the Niger to similar acts of treachery and violence, and that his duty was to rescue the bishop without paying the money. In the discharge of this duty he lost his life,—nothing unusual on the part of Englishmen, who have never hesitated, when in the discharge of duty such a sacrifice became unavoidable, cheerfully to make it. We desire to pay this tribute to the memory of an efficient and conscientious public officer:—

Being assisted by the sail, we made a pleasant passage of fourteen miles against the current in about six hours, when we arrived at Oko-Okein, where Abokko has stationed himself. A canoe preceded us, and halted at the landing-place. The headman of it told me this was Abokko's place; so I put in, and landed, accompanied by one of my boatmen, to pay the chief my respects. The path led through a high dawa (Guinea-corn) farm in a winding direction, till we came to the group of huts which formed the farm village. I met him in a miserable low hut, dark and gloomy as a prison. He looked as cross as if he had suffered from serious disasters. We being old friends, I saluted him; but his reception was repulsive: the tone of his answer betokened something wrong. I asked after his health, to which he replied. The first question he asked me was, "Where are my presents?" I replied, "What presents?" While we were thus exchanging words, I heard a rush outside of men running up towards the boats: the boatmen had been all apprehended, to be put in irons. He at once went out of the hut, and I after him, down to the waterside: his men had already commenced plundering the boat. He ordered the boat to be cleared of everything in her. Resistance on my part would be of no avail among a lot of strong, rude slave-men; so I ordered Dandeson, my son, and Mr. Moore, the bricklayer, out of the boat, and thus let them do as they pleased. The boat was cleared of everything, sail and mast, and was conveyed to the creek in charge of keepers; the packages were conveyed into his new hut to be examined at his leisure. As he was in a state of anger and passion, I said nothing to him till towards the evening, when all the confusion was over. He had been busy in examining every package, parcel, and provision-box, to see their contents, and what would profit him most. Our personal luggage consisted of my small tin-box, containing some wearing apparel, my surplice,

some accounts, papers, and books, and £50 in gold and silver coins, to wind up the salaries of the agents at Lokoja, Dandeson's portmanteau, containing his wearing apparel and the sketches he had made in the river, the provision box, and our bedding, and 16,000 cowries to buy provisions on our way. These constituted our chief luggage, having taken the precaution to take only what was really necessary, to prevent serious losses in case of an accident as above stated. When he was tired, he went and lay down on his mat outside the hut to rest himself. I took the opportunity of his quietness and addressed him, "Abokko, what was my offence that you served me so strangely to-day?" He replied, "You have committed no offence whatever." I replied, if I had committed no offence, I could not account for his hostility against me in seizing my boat and plundering all my luggage in such an unexpected manner, especially when I put in to pay him my respects as a friend. Then Abokko poured forth a long string of complaints which had moved him to act as he did.

1. That he, although superintendent of the Board of Trade in this part of the river, was not recognized by the English merchants; that he was slighted by being made only small and paltry presents, unworthy of high rank, neither would the ships open trade with him; that he went on board last year, as also this year, but they would not trade with him.

2. That three ships had visited the river this year (taking the *Thomas Barley's* two trips to be two different ships), yet none would recognize him. Although the small ship (*Investigator*) stopped at Idda, and gave handsome presents to the Atta, yet he, who owns the river and all the Oibos who travel on it, was contemptuously overlooked; that, as I knew all things about him, I ought to have represented them to the gentlemen of the ships' property; that, as I had not done so, he would not let me go till such a time as large presents were given him, and trade opened with him.

No explanation that I could give would satisfy Abokko. In vain I assured him that it was beyond my power to control trading affairs, or arrange with other departments what presents to give, or where and with whom to trade. Abokko said he knew well that I possessed the establishments at Lokoja, Idda, Onitsha, Bonny, &c.; and he believed that I owned the ships also, and could direct them as I pleased. All my attempts to explain to Abokko the wide difference between

mission stations and trading establishments belonging to a company of merchants were of no avail. He demanded three boat-loads of goods for each of the three ships to effect my release. I referred him to Idda station, where there is not as yet a trading establishment, as a specimen of my other stations at Lokoja and Onitsha. In that station he saw no traffic going on but the simplicity of missionary work; but that would not satisfy him.

I can well account for such erroneous, perhaps wilful, attributing of such power and influence over the ships and trading establishments to me. It arises from my being the oldest visitor known in the river. Since 1841 I have been known by the people in twelve consecutive voyages. From 1854 to this time I have been always seen on board, whether in a man-of-war or a trading-ship, as a passenger among the natives. To visit the river every year, and yet not to own the ship or the trading establishments, was what Abokko could not be easily made to believe.

A pure missionary object unconnected with any selfish object is beyond the comprehension of such avaricious men as Abokko, although there are hundreds of persons who could warmly support my statements as correct, having visited all our mission stations, and seen the line of demarcation between them and trading establishments, as marked as light from darkness. I enter into such a statement to excuse Abokko, if, indeed, he were under a misapprehension as to what he attributed to me; but if this were a mere pretence, and his purpose was to make me a bait to satisfy his cupidity, I can only pity the man, because he shall have to answer for his conduct to a higher power, except he repent before God. To proceed: the night came on; no impression could be made upon Abokko to change his tone, or soften his treatment. He sent me and party to take our quarters in an open shed occupied by his canoe boys, on a mat laid on the damp ground, which served us for a bed for the night, without a morsel even of yam or corn to satisfy the cravings of nature. When I sent to ask for some of my own yams, which had been plundered in the boat, Abokko said he was not aware before that Oibos were in the habit of eating late in the evening; so we had to go without. We passed the night just as we jumped out of the boat. One of Abokko's slaves, pitying our condition, offered me his country cloth for a covering. I admired his tender feelings and self-denial, thanked him, and begged him to keep it for his own use. One

of my boatmen took off his robe, and gave it to me for a pillow, as he had another cloth to cover himself with. I accepted that for Dandeson, whose head was on bare ground, I having a small raised earth under my head, softened with my cap. Thus we passed the night. I need not say sleeplessly; for my thoughts were full of these unexpected trials and the difficult situation into which I so ignorantly, but innocently, walked, without the least apprehension of treachery from such a quarter. But the God of mercies will interpose.

Abokko is particularly known as an insatiable, covetous, greedy, grasping person; he is vindictive, cruel and treacherous. On these accounts all his younger relatives, who ought to have supported his influence, deserted him, because he always took away from them, while he gave them nothing in return. In money matters he is shunned by all, no one having any confidence in him. What he receives from one and all are empty compliments, which could not better his outward circumstances. On account of some arbitrary conduct of his, he incurred the king's displeasure, so he quietly deserted the town of Idda, and stationed himself here at Oko-Okein.

Since my detention here I have been told in confidence that Abokko had planned an attack upon the *Thomas Bazley* while she was aground in this neighbourhood, but could not carry it out for want of men to support him; that his visit to the ship was a mere one of inspection to satisfy himself of the possibility or otherwise of the attempt. This opened my eyes as to what was concealed under his pretended kind invitation to me to come on shore, to see his new house; it was, that he had planned to entrap me.

Sept. 20.—The boat sail was ripped in pieces from its corlage; a part of it has become Abokko's verandah screen against the rays of the afternoon sun. All our packages have been examined, and their contents plundered. Abokko was so anxious to receive the three boat-loads of goods before my release that he readily accepted the proposal of one of the boatmen to take a letter to Lokoja in a small canoe to apprise our friends there of our situation. That I might be able to represent the matter properly, he gave me access to my tin paper box, which, however, he would not allow me to carry away from under his eye; so I wrote a letter to the Consul from the threshold of his hut to hasten the message. I wished to take my Bible away from the box: he refused, and demanded my keys.

In the evening I returned to ask for a pair of strong shoes for Dandeson, as he had but a pair of thin slippers on in the boat when travelling. I succeeded in getting two pairs, one for each of us, as well as our bedding. We were particularly thankful for the blankets. What he had already plundered from us, and what he was in expectation of receiving from Lokoja for our release, seemed to put him somewhat into good humour to-day, so that he easily let me have the shoes and bedding.

Sept. 21.—Abokko was rather out of temper to-day; he repelled me in everything I asked of him, even although it was a portion of our own luggage; so I left him alone. Many of his slaves censured their master's treacherous acts to me, his acknowledged old friend. They not only confessed their feelings of the wrong done to me, but showed them by kind actions. One presented us with two fowls, and restored one of Dandeson's shirts plundered in the boat; others brought eatables and beer brewed from dawa corn to present to us; some again would fetch yams and Indian corn, and soap for us to wash with; while their master was as unfeeling as a rock. That these little acts of kindness were very much to our relief, I need not say, considering that the chief only sent us yams at times, and he cared not how we ate them, broiled, or roasted, or raw, whether with salt or not.

I often told Dandeson that these slave boys and tender-feeling females were our ravens which brought us our daily food as it was needed. Should it please God to give me the opportunity, these small acts of kindness of these poor oppressed slaves shall not pass unrewarded. *A help in need is a help indeed.*

Sept. 22, Lord's-day.—No Bible, no scraps of any book whatever in hand to read. I felt what it was to be deprived of the means of grace. I did not like to ask Abokko for any more things so soon after the refusal of yesterday; however, we took comfort by repeating such passages of God's word as were applicable to our case. I waited till about noon, and then went to salute Abokko. I met a Mohammedan visitor with him. I told him to-day was Aladi (Sunday), when the people of God throughout the world met to read, sing, and pray to God; but here I was, having no scrap of book in my hand to perform my parts and duties of this day. Abokko appeared startled, and said, "Why did you not come for your books early in the morning?" I replied, as he was out of temper yesterday, he might think me too

troublesome in asking for too many things; but he said that he never put a hindrance in the way of worshipping God; that would be acting against his own life. So saying, he immediately ordered my tin box to be brought out, with the keys, which I opened, apparently untouched; so I took out my Bible, Prayer-book, and Johnson's Pocket Dictionary, and a blank copy-book to write notes in during the week. The Mohammedan visitor could not refrain from begging me to sell him some paper. Although stripped of everything as I was, to satisfy him I tore a leaf out of the book and presented it to him. I returned to our shed with these books as new treasures. How strikingly appropriate were many portions of Scripture which we opened and read here to our situation! It appeared as if a door of communication with the Comforter just opened to refresh us in a weary land.

Sept. 23.—Four of my boatmen being restless, and suspected of planning an escape, were put in irons. Abokko intended, no doubt, to make as much as he possibly could of this treacherous and oppressive seizure.

Sept. 24.—Abokko sent me some yams this morning for our meal, and, with them, two small pieces of smoke-dried fish, for the first time in the way of meal since the 19th; but God has provided for us otherwise, through his slaves, who always gave us such necessities as their scanty means allowed. He had made an offering of fish to his idol to-day, and was generous enough to send me some bits of it, soaked in palm-oil, as my share. I returned it, with the message that I never ate anything offered to an idol as sacrifice; that I was thankful and satisfied with the unprepared pieces he had sent in the morning. He then said it might be given to some of my boys to eat; but as none were disposed to partake of such a thing, it was pitched into the bush by one of them.

To-day was Dandeson's birth-day, the twenty-fourth year of his age. How different was this to his former birth-days, kept among his relatives and friends, who congratulated him, and wished him many happy returns; but it took place this time in a shed on the bank of the Niger, where we are detained by a covetous chief, to satisfy his greedy desire to get money in order to force goods from the merchants at our expense. Far away as he was from home and relatives, except myself, and friends, and from all comforts, my wishes for him on this occasion were that he might be permitted to see many a return of the day, to which

this of his captivity in his first career of Missionary life might be the beginning of a new era. We were thankful that what has befallen us met us in the path of duty in our Master's cause.

Sept. 25.—Visited Abokko, as I had not done so yesterday. He seemed sobered down a good deal in his high expectation of receiving the boat-load of goods, by the non-arrival of the canoe from Lokoja. Of course I had written to the friends there not to send anything in an open boat or canoe, because they would be sure to be plundered on their way down, and there would be no end of buying and paying.

I feel convinced that the time wasted here, together with the losses and inconveniences we have suffered, will be more than counterbalanced by the good which will result from the treacherous conduct of Abokko. As he never gave me cowries, I asked for a loan of 2,000 to buy some little articles, such as palm-oil, salt, and pepper for our meal, which I promised to pay as soon as matters were settled. He readily lent them on that condition.

Towards the afternoon the Atta's messenger made his appearance by land on horseback, to ascertain whether the news which had reached him about my detention and plunder by Abokko were true. The messenger had a long talk with the chief all night, till about the first cock-crowing, the result of which I could not tell. However, he used his influence, and got a plate, a spoon, and a fork from Abokko for my use—a luxury which I had not enjoyed during the last seven days. The messenger's plan was to wait and send the Atta another messenger to inform the King of the state of things, but he changed his mind.

Sept. 26.—Having ascertained what things were plundered from me, he left early for Idda, to inform the King personally. The Atta's messenger had scarcely left about three hours, when Abbega, the Consul's messenger, arrived in a canoe from Lokoja, with a kind and encouraging letter to me, and some handsome presents and a message to Abokko, requesting him to let me go up to Lokoja, which Abokko positively refused to listen to, unless I purchased my life at the value of 200 slaves. I had no voice in the matter, as others had taken it in hand. Since my detention I made him no promise to pay anything for my release, nor did I show any anxiety about my painful situation, so he could have nothing to allege as being promised by me. After much talk with Abbega and party, he determined to take

no less for my release than 1,000 bags of cowries, equal to £1,000, the value on the Niger, and he was thinking of charging another £1,000 for Dandeson's release, as he was my son, and I was able to pay the amount. However, the mediators overruled this, and he agreed for £1,000 for the release of all the party. This amount he wanted to be paid in coral-beads, velvets, white satin, and cowries. At the return of Abbega I wrote the letter to the Consul, which Abbega took away next morning, promising to be back on Tuesday, October 1 (p.v.). It was then proposed that Dandeson and Mr. Moore should go to Lokoja with Abbega to lessen our number; but he, in a filial manner, and as a dutiful son, would not leave me to remain alone, so I sent Mr. Moore with Abbega.

Sept. 28.—The *Thomas Bazley* very unexpectedly arrived early this morning, with W. Fell, Esq., under the Consul's flag, having met Abbega on the way with my letter to the Consul, and anchored opposite the village. Mr. Fell landed, accompanied by W. V. Rolleston, Esq., late of the 2nd West Indian Regiment, being passenger on board, together with my two sons, Abbega, and some of Massaba's men. They immediately communicated with me, and told me their already pre-arranged plan to take us away without paying anything for our release. I advised that Mr. Fell should see Abokko, and hear for himself what he really wanted, that he might satisfy himself as regarded the price charged; at the same time to assure the chief that I had no influence over the merchants, the chiefs, or trading affairs, my simple business being to teach the people God's book, in the which work I was engaged when he seized my boat, plundered my luggage, and detained me. Mr. Fell did so, and promised the chief handsome presents if he let me take him on board with him; but Abokko was stiff and insolent, and refused to let me go a foot till the value of £1,000 was paid down. Mr. Fell having satisfied himself as to the extravagant nature of the charge demanded, determined not to give such a covetous rebel against his own King encouragement to do worse in future; the more so as men of like stamp with himself would be encouraged to act in like manner; boats employed in communicating between one trading establishment to another would be seized upon, and the plunderers' next step would be to set any value they might fancy on the crew of such a boat for their release, which would be indeed another kind of slave-traffic in the persons of British subjects. He urged me to go at once into the boat. As others had thought for me, and had

deliberately arranged their plans, I yielded, and we ran into the boat. During the excitement of shoving off, the natives fired muskets, and shot poisoned arrows after us, at which time Mr. Fell received a mortal wound from a barbed poisoned arrow, which I very much regretted. Mr. Rolleston took the direction of the boat, which was covered by firing from the ship. On our arrival on board, the ship immediately weighed, while every attention possible was paid to extract the arrow from Mr. Fell's side. When the ship was within a very short distance from Lokoja, poor Mr. Fell expired. It would have been more satisfactory to me, had such been the will of God, had I been shot, and my dead body taken to Lokoja instead of his. But Mr. Fell had acted gallantly, zealously, and praiseworthily in his determination never to lower the honest character of British merchants by paying a covetous rebel the sum of £1,000 to encourage a treacherous breach of confidence, friendship, and hospitality.

While everybody deeply regretted this sad loss, expressions of gratitude to God were heard in every direction that he was made instrumental in disappointing the wicked devices of Abokko, the

great disturber of the peace of this part of the country, the Atta having no power to put him under. Both Christians and Mohammedans, and a large population of the heathen around, even Abokko's own slaves not excepted, could not disguise their highest feelings of indignation at his base, treacherous conduct to me, and were truly glad at his disappointment.

Much as the fatal results in carrying out this principle are to be regretted, yet Mr. Fell's decision not to yield, and so encourage such base acts of treachery for the purpose of extorting money from British subjects, will be an example to Abokko, and others like him, to refrain from the like deeds in future; otherwise such men would have been greatly encouraged if Abokko had succeeded in carrying out his point, and got his £1,000.

This was not the first time that I travelled in an open boat. I never shrank from the pursuit of my duty from mere personal exposure to dangers common to all travellers by land or by water; but I never expected such treachery from a professed friend; against this I could not guard.

AMERICAN EPISCOPALIANS AND PRESBYTERIANS IN THE UNITED STATES.

WE find the following detailed information of a movement, to which general reference has been already made, in the *American Church Missionary Register*. There is first the following Declaration, numerously signed by clergy and laity of the Episcopal Church:—

"The subscribers to the following Declaration, deeply moved by what they believe to be the present dangers of our beloved Church, in the open and secret tendencies, which exist in it, to conformity with the Church of Rome, and humbly trusting in the guidance and blessing of the Holy Spirit, would make this statement of their views and feelings, for the purpose of mutual encouragement and support.

"The essential principles of these tendencies is an entire subversion of the Protestant and Evangelical character of our Reformed Church. It transforms the ministry of the Gospel into a Priesthood; Baptism into a magical rite; the Lord's Supper into the Sacrifice of the Mass; evangelical liberty into bondage to manifold observances and ceremonies; and the One Church

of Christ, 'the blessed company of all faithful people,' into the body of those who recognize and conform to a mere sacerdotal system.

"These tendencies, already far advanced in England and this country, are materially aided by a subtler and less clearly pronounced sacerdotalism, which finds expression among us in an exclusive view of the Episcopal Church; in unscriptural conceptions of the sacraments; in superstitious ideas of the power of the ministry, and in a legal rather than evangelical view of the Christian life.

"The influence of these tendencies we believe to be eminently injurious to our Church, by the reasonable prejudice which they excite; fatal to the performance of the great mission of our Church in this land, by their contrariety to true liberty and the true progress of the age; dangerous to souls by their hiding of the free grace of the Gospel; and dishonourable to Christ by their substitution of human mediatorship in the place of the 'one Mediator, Christ Jesus.'

"Under a deep sense of responsibility, we ask

ourselves what, in this crisis, it is our duty to do?

"In the first place, we feel compelled to affirm that, in many of the pulpits of our Church, another Gospel is preached, which is not the Gospel of Christ. The Church needs to be awakened to its peril. A paramount duty is imposed upon our clergy and our missionary organizations to see that, so far as they are able, the pure Word of God shall be preached everywhere in our land. We cannot yield this liberty and obligation to any claim of territorial jurisdiction, and we hereby express our sympathy with the resistance which is made in this respect to the attempted enforcement of false constructions of canonical law.

"We believe, also, that the present crisis of Protestantism demands a higher degree of sympathy and co-operation among the various evangelical bodies into which we are divided. An exclusive position, in this respect, we hold to be injurious to our own Church, and inconsistent with our history and standards, as well as with the spirit of the Gospel. In the case of those 'chosen and called' to the work of the ministry by those 'who have public authority given unto them in the congregation,' and manifestly blessed in their labours by the Holy Ghost, we believe that we cannot withhold our recognition of the validity of their ministry without imperilling the interests of evangelical religion, 'despising the brethren,' and doing 'despite unto the Spirit of grace.' In this matter, also, we express our earnest sympathy with the resistance which is made to those false interpretations of canonical law by which this recognition and fellowship would be restrained.

"This statement of our views is made under a deep sense of the responsibility which it involves. The love and devotion which we bear to our Church, and the allegiance which we owe to Christ, will not allow us to hesitate. With kindness and charity for all who differ from us, imposing no burden upon the consciences of others, as we are unwilling to submit to any imposed upon our own, we claim only that in the Church of our dearest affection it is our inalienable privilege to be true, in these respects, to our sense of duty to God."

Immediately after signing the Declaration, at ten o'clock A.M., the brethren went arm in arm, a goodly procession of about 150 or more, to the Rev. Dr. Wyllie's Church on Broad Street. Here was assembled the Presbyterian Union Conven-

tion, composed of delegates representing six different branches of the Presbyterian Church seeking to promote unity among themselves. The Convention stood as their Episcopal brethren entered and took seats in the front part of the house. The church was crowded in every part. All hearts grew tender, and sat in eager expectation, awaiting the entrance of the committee of five chosen to return our fraternal salutations to the brethren, who had already greeted us by their representatives. While waiting for the appearance of Bishops McIlvaine of Ohio, and Lee of Delaware, Rev. S. H. Tyng, jun., Hon. J. N. Conyngham, and F. R. Brunot, Esq., it will be well for us to place in order some little circumstances which are the links in the chain of Divine Providence by which the Lord seemed to set His seal upon the Meeting of Brethren, and upon the Conference out of which it grew.

So soon as the time of assembling of the Presbyterian Union Convention was announced, it was regarded by many as an opportunity, divinely given, for promotion of Christian unity. It was first proposed to arrange an Intercommunion, which, for many reasons, was found to be impracticable. It was also designed that a resolution, duly prepared, should be offered at the meeting of the Evangelical Education Society, to send a committee of five to present our fraternal salutations to the Presbyterian Convention. But this action was anticipated by the appearance of the Presbyterian brethren at our meeting. Thus God hindered our plans that He might choose His own methods.

By referring to the proceedings of the prayer-meeting of Wednesday morning, it will be seen that a young man suggested that prayer be offered for the Presbyterian Convention, and a second young man prayed fervently for that body. A poor woman who was present rejoiced in her heart at the good deed done. On her way she passed the Rev. Dr. Wyllie's Church, and saw the sexton at the door. She could not resist the impulse to tell the sexton of the prayer which had been offered. The sexton made haste to bear the good news to the President, George H. Stuart, Esq., who forthwith communicated it to the Convention. Immediately all business was suspended, and all hearts engaged in prayer. The next day a delegation was sent to our meeting. The welcome extended to this delegation has been already described.

Such a meeting passes all power of description. It was a gracious time when every heart warmed

with divine love and rejoiced in the Holy Ghost ; when strong men bowed themselves, and the old and the young alike wept ; when the Lord set the seal of a special benediction upon this effort to show forth Protestant unity in the faith. All that remains is to give an account of what was done and said. In doing this, we avail ourselves of various published reports.

When all were seated, G. H. Stuart, Esq., the President, called for the singing of the 133rd Psalm :—

“ Behold, how good a thing it is,
And how becoming well,
Together such as brethren are
In unity to dwell ! ”

The scene was perfectly grand and inspiring, as the whole body, Episcopalians and Presbyterians, united their voices in singing this beautiful and appropriate psalm.

Mr. Stuart then read an extract from Paul the Apostle relative to Christian unity. During the reading of this portion of the Scriptures, some of the Episcopal clergy ascended the platform, scattering themselves among the Presbyterians, and, at its conclusion, Rev. Richard Newton, of the Epiphany, offered prayer as follows* :—

“ O Lord Jesus Christ ! thou Great Head of the Church, after whom the whole family in heaven and on earth is named, thou art the highest object of our heartfelt praises, the only foundation of our hope and trust ; we look to thee as our only Saviour. We thank thee for that broad foundation of truth, all centering in thee, and upon which all who love thee live in common. We thank thee that there is so much truth which can not be taken away from the Bible, no matter to what denomination we may belong. Praise to thee that we are seeing more of what we hold in common. Oh ! may we have increasing light from thy countenance. Thanks to thee, O Lord, for this occasion, for this meeting of brethren, for this interchange of brotherly affection and regard. Send more of the spirit of love and unity into the hearts of the people everywhere. Bless those who have here consulted together to promote the cause of unity and truth. We thank thee for the tokens of thy presence with them. Oh ! bless their efforts and crown them with complete success. Be with us now, and make us feel that we are one in Christ, and have no other foundation of love, hope, and trust ; that we are only complete in thee, not in the Church, not in any family of the faith, but beyond and above all

these, we are entire and wanting nothing in thee. O precious, precious, precious Saviour ! Oh ! may we feel thy presence and power while we continue here, and bring us all nearer to each other on earth, and at last unite us in the perpetual unity of the one elected and blood-bought Church to sing the heavenly song to Him who hath loved us and washed us from our sins in His own blood, to whom, with the Father and the Holy Ghost, be all glory and dominion for ever and ever. Amen.”

Professor H. B. Smith, of New York, then introduced the special deputation in a few words.

Mr. Stuart then, advancing to Bishop McIlvaine, said, “ Brother, I can’t call you bishop, for we are all brothers now in Christ, I, on behalf of the Presbyterian Convention, welcome you and your colleagues.”

Bishop McIlvaine said, “ I am very glad to find presiding here over this august body my old friend Mr. Stuart.”

Bishop McIlvaine then addressed the Convention, saying : Dearly beloved brethren — We reciprocate your prayers on our behalf. Those prayers have been answered, not directly, but more auspiciously than most of us could have anticipated. God has answered them in the spirit of love. The entrance of your deputation was a grateful surprise, and every heart was opened at once. We are here to-day for the purpose of expressing our love and our desires in response. It may seem to you a remarkable indication of Providence when I tell you that when the Episcopal General Convention was assembled in this city, in 1856, the matter of promoting co-operation with other churches in measures for the bringing about a better understanding was brought before the House of Bishops. A committee of five was appointed to take advantage of any opportunity that God in His providence might devise in promoting a nearer union. It is remarkable that I am the only surviving member of that committee. The rest have all gone to the blessed union above. I am rejoiced to think it is reserved for me to stand in this place to discharge the duty which I believe to be of the sort contemplated by the House of Bishops. The right hand of fellowship was extended to us yesterday in prayer, and now in this manner I greet you in the name of the House of Bishops, and I greet you in the name of the Lord Jesus Christ. (Applause.) These are times when, instead of there being a desire to magnify our differences, we should aim to bring about such measures as will unite us in the advancement of the Church of Christ. The foundation

* Taken from *The Episcopalian*.

which the Church builds upon is a sure one, and we stand here to testify to our common standing on that foundation. Other foundation can no man lay than that is laid, which is Christ. Let us be careful, however, how we build thereon. We live in a most solemn age of the world, and we have serious evils to face. We have to war against infidelity; we have to war against the power which has stood against the Church—a power which at this day has its eyes upon this country and that on the other side of the water. It becomes us, therefore, to unite our endeavours to further every right effort to advance the truth. May God bless us in our endeavours in this great work!

The President having introduced Bishop Lee, of Delaware, by saying that the last time he met Bishop Lee was in Richmond, where they had gone to minister to the Union soldiers, the latter spoke as follows: The deputation has come to reciprocate the courteous and Christian greeting that had been extended to their body. He felt, in common with the one who had preceded him, that this interchange of fellowship and Christian love was unprecedented and unexpected. This certainly cannot be attributed to the will or wisdom of man, but to God our father. As the deputation entered this house the first words that greeted their ears were those uttered in the prayer that was offered: "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." We come to acknowledge each other as belonging to this royal priesthood. He felt that it was a privilege to be permitted here to speak of the feelings of love which we entertain for all the family of Christ. He expressed his sympathy with the members of this Convention as members of the household of faith and as engaged in the same great and blessed work, and we all wish that mutual sympathy may prevail among us. We call to remembrance that the truths of the Reformation have been maintained by your communion. We rejoice that you are preparing to stand unitedly against the powers of darkness. In that great day, when we shall be assembled before the throne of God, how insignificant will appear the differences which have here distracted us as members of the Church. He concluded by thanking the Convention for the warm and fraternal reception which had been given to him and his colleagues.

Professor Smith then led in reciting the

Apostles' Creed, all present repeating—after which the hymn,

"Blest be the tie that binds
Our hearts in Christian love,"

was sung by the entire assembly with deep emotion.

Mr. Stuart then, in feeling terms, alluded to the work performed by the late Dudley Tyng, and said that he took great pleasure in introducing a brother of that lamented man of God.

Rev. Stephen H. Tyng, jun., then remarked that he could say but a few words, as the laity were expected to say something, and those few would come from his heart. When we entered this church there was one in the deputation who felt that he was in his Father's house. The speaker then said that we were all brethren, bound together by the magnetism of the love of Jesus, and bent on the same object. Here we realize what was meant by the spirits being subject unto us. But we are rather to rejoice that our names are written in heaven.

Judge Conyngham then addressed the Convention. He congratulated all present on the happy commingling of Christian brethren, and looked forward to the time when all would meet in heaven. It is not a new thing for them to work together against the great evils which are pervading the masses.

Mr. Stuart alluded, with feelings of regret, in introducing this speaker, to the decision of the Supreme Court in reference to the proper observance of the Sabbath, and said that if such judges as the one now to address us were on the Supreme Bench, no such decision would have been rendered.

Hon. Felix R. Brunot was then introduced. He would not trespass, but would simply make a remark or two, which might seem beyond the province of a layman, which was that Professor Smith, in reciting the Apostles' Creed, had interpolated a semicolon where there ought to be a comma, after the words "The Holy Catholic Church." We ought to read it, "The Holy Catholic Church, the Communion of Saints," the latter phrase interpreting the former.

Mr. Stuart then addressed the delegation: Right Reverend Fathers and dearly beloved brethren—We thank you, in the name of this Convention, for the words of cordial greeting and Christian sympathy which you have been permitted, as the representatives of one of the great religious bodies of this country, to express. Your trials are ours. We have the same battles to fight,

we have the same doctrines of Jesus Christ to proclaim to the world, and we rejoice that there are fields in which we can work together. He then alluded to scenes in which he had laboured in connection with Bishop McIlvaine in behalf of dying men on the battle-field and in hospitals, and wherever dying men could be found. He did not believe that this honoured father was ever engaged in more truly apostolic work than when, as he once saw him, he was preaching Christ from the saddle to 1200 prisoners of war; or when, as he saw him on another occasion, he was kneeling on the bar-room floor of the Planters' Hotel, at Fredericksburg, by the side of a dying Indian, who had served in the army of the Union, pointing him to a crucified Saviour, and commending his soul in prayer to God. He depicted other scenes deeply affecting to all present.

The President then called upon Rev. Charles Hodge, D.D., of Princeton Theological Seminary, who addressed the deputation.

Dr. Hodge said: I am called upon to speak a word of welcome in behalf of the brethren of the Presbyterian Church, a denomination that is represented by about five thousand ministers, an equal number of churches, and over a million of souls who have been baptized in the name of Jesus Christ. I am for the moment the mouth-piece of this body, and allow me to present to you (addressing the deputation) our cordial and affectionate Christian salutation. We wish to assure you that your names are just as familiar to our people as to your own, and that we appreciate your services in the cause of our common Master as highly as the people of your own denomination. We rejoice with them in all the good that has been accomplished through your instrumentality. I hope this audience will pardon a reference to what might seem personal under any other circumstances than the present. You, Bishop McIlvaine, and Bishop Johns, whom I had hoped to see on this occasion, and I were boys together in Princeton College, fifty odd years ago. Evening after evening have we knelt together in prayer. We were baptized in spirit together, in the great revival of 1815, in that institution: we sat together year after year in the same class-room, and we were instructed by the same venerable theological teachers. You have gone your way and I mine, but I will venture to say, in the presence of this audience, that I do not believe that in all that time you have preached any one sermon which I would not have rejoiced to have delivered. I feel the same confidence in saying that I never

preached a sermon which you would not have fully and cordially indorsed. Here we now stand, gray-headed, side by side, after more than fifty years, the representatives of these two great bodies, feeling for each other the same intimate and cordial love; looking not backward, not downward at the grave at our very feet, but onward at the coming glory. Brethren, pardon these personal allusions; but is there not something that may be regarded as symbolical on this occasion? Sir, were not your church and ours rocked in the same cradle? Have they not passed through the same Red Sea of trial? Did we not receive the same baptism of the Spirit? Do they not bear the same testimony to Christ and the Apostles? What difference is there between the Thirty-nine Articles and our Confession, greater than the difference between the different parts of one great cathedral anthem that arises to the skies? Does it not seem to you that these great churches are coming together? We stand here to declare to the whole world that we are one in faith, one in baptism, one in hope, and one in allegiance to your Lord and our Lord.

During the delivery of Dr. Hodge's address tears were falling from almost every eye, and it would be impossible with the pen to convey any adequate impression of the solemnity of the scene.

Rev. Dr. Stearns, of Newark, addressing the delegation, said: The emotions and impressions of this scene are as strange as they are joyful. We seem now to catch a glimpse of that one United Church whose beauty the King greatly desireth. It was not from us that the impulse for this interchange of Christian fellowship came. It was from God. Dr. S. referred to the steps which had been taken to unite the two largest of the Presbyterian Churches and subsequently to unite the whole Presbyterian family, and said that in this we did not dream of hearing such voices from other sources, and of having such sympathy expressed as we have heard on this occasion. We love the Episcopal Church. We love it for her defence of the faith once delivered to the saints, for her rich and varied Christian literature, and for the names which she has furnished for the noble army of the martyrs. We shall love you more than ever. We are no more strangers and foreigners to each other, but fellow-citizens with the saints and of the one household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. He expressed the belief that the day was not far

distant when all the churches of Christ would be found side by side in the great battle for truth.

After these addresses the Convention spent some moments in silent prayer, when Bishop McIlvaine led in fervent prayer for the object contemplated in this Presbyterian Convention, and Rev. Dr. John Hall, of New York (late of Dublin), led in earnest and appropriate prayer for the Episcopal Churches in this country and in Great Britain and Ireland.

Bishop Lee offered the Lord's Prayer, the vast assemblage joining.

Mr. Stuart, the president, addressing Bishop McIlvaine, repeated the last three verses of the sixth chapter of Numbers :

"The Lord bless thee, and keep thee ; the Lord make his face shine upon thee, and be gracious unto thee ; the Lord lift up his countenance upon thee, and give thee peace."

The assembly then joined in singing the Christian doxology,

"Praise God, from whom all blessings flow," and the benediction was pronounced by Bishop McIlvaine.

This terminated the exercises of the morning, in which every one felt that he had come as near to the communion and spirit of the heavenly world as it is ever permitted to attain here below.

MEDICAL MISSIONS.

It is always encouraging to the supporters of any cause, especially if it has experienced opposition and disfavour, to hear that it is attracting notice and gathering converts to its principles. The encouragement becomes tenfold greater when those who *believe* it give proof of their sincerity and earnestness, by sacrificing their comforts, their worldly emoluments, their time, in seeking to advance it. Two signal examples of this evidence of an advancing cause have occurred recently in regard to Medical Missions. A military chaplain from the Valley of Kashmir, who had witnessed the work and influence of Dr. Elmslie, and an ordained minister from the Madras Presidency, who had enjoyed opportunities of appreciating the services of Mr. David Paterson at his Dispensary and Training Institution, have abandoned their positions for a period of years, and are, this winter, studying medicine in Edinburgh, with the intention, if God permits them, of returning to the mission field as fully educated and equipped surgeons. Neither of these gentlemen means to divest himself of his clerical qualifications ; they are both so impressed with the value of medical skill as a handmaid to evangelistic effort that they willingly undergo the toil and anxiety of a prolonged medical *curriculum*, in the belief that their new acquirements will greatly enlarge their future usefulness among the heathen.

This disinterested and genuine testimony from competent witnesses ought to be a great encouragement to all students of medicine who may be

looking forward to the mission field, and at the same time a stimulus, and perhaps a rebuke, to many of our profession at home who have not hitherto realized one class of their responsibilities in the chamber of sickness and of death.

We adduce an additional indication of progress in the following notice of what is doing in Turkey,—a part of the world where we scarcely expected to find the medical mission principle so fully recognized. The information is contained in a letter from Dr. West, dated Sivas (which is about 140 miles south of east from Constantinople), July 3rd, 1867. After giving an account of his painstaking endeavours to raise up a native medical agency, who may relieve the bodily sufferings of their fellow-countrymen in a quarter where medical knowledge is very defective, he goes on to speak of the *direct Christian influence* which men of superior attainments may exercise. "As to opportunities for Christian effort which fall to the physician here, my observation enables me to testify that they are much greater, as far as access to the people is concerned—especially to those prejudiced against the truth—than those of the preaching missionary. He is esteemed and beloved for his services in healing disease and alleviating suffering ; and his words often reach the heart where those of others would not be heeded. He can also publicly preach the truth without interfering with his professional duties. The most useful preaching for native audiences, I am convinced, is familiar, earnest talk upon Divine

truth. He can also labour in the Sabbath-school, which is getting to be more and more an important Christian agency in this land. I commenced a Bible-class in the Sabbath-school the first winter after I reached Sivas, and I have had the privilege of keeping it up ever since."

WORK OF A MISSIONARY PHYSICIAN IN TURKEY.

(Letter from Dr. West, Missionary of the Am.
Board at Sivas.)

"It has occurred to me that a brief review of my own work and experience, during the eight years past, might not be uninteresting to you, and might furnish material which would interest physicians, if not others, in the missionary work.

"Eight years ago, the 5th of this month, I entered Sivas, an entire stranger, and with no knowledge of the language of the country. The immediate reason of my visit there was on account of Mr. Parsons' family, who were needing the services of a physician. Within four or five days after reaching Sivas I had my little stock of medicines carried to the bookstore in the market, and I presented myself there every morning to see patients, who soon began to come in crowds. I could feel the pulse, look at the tongue, thump the chest, cut out tumours, &c., without any knowledge of the language, thus having the advantage of the newly-arrived preaching missionary, who has to delay his work, in public at least, for a year or two, if not longer. I was soon able, also, to stammer enough Turkish to make myself understood in all necessary questions. In a short time I found myself carrying on quite an extensive practice, occupying the greater part of my time. In addition to patients from the city, they began to come also from surrounding cities and villages. In August I was called to Tocat, about fifty-four miles distant, to see a patient in a wealthy Armenian family of that place. In the fall I was called to Cesarea, about one hundred miles distant. This city, with its surroundings, as you are aware, is much larger than Sivas. I should say that it was the centre of business for a population of 200,000. During my stay there of nearly a month, a large practice opened on my hands. I have since been called there some six or seven times, sometimes being detained two or three months, and I have always found my hands full of business. I have also been called more or less to Tocat, Amasia, Marsovan, Arabkir, Khar-poot, and Erzroom, all important inland towns. This is the first visit I have been able to make

to Erzroom, which is distant from Sivas, by the most direct route, 230 miles. If a missionary family remains here, it would be desirable that a physician also should be sent to the place. Of course it would be impracticable for me to look after the family at such a distance. I have also been called to Adrianople, Nicomedia, Malatia, and other places of minor importance, besides other calls which I have been unable to answer. These visits have been mostly for missionaries, some for wealthy natives. So now, after a residence of eight years in Asia Minor, I find myself acquainted with quite a portion of it, and instead of being unknown, as I was when I entered Sivas, I have many friends there and in the surrounding region, and in those cities which I have visited most.

"It would be out of place here to undertake to give anything like a *résumé* of the principal medical and surgical cases that have fallen under my notice. I will mention a few of the most important surgical operations. I have performed the operation called lithotomy fifty-nine times, and herniotomy eight times. I have had several hundred operations for various ophthalmic diseases, which are very common in this country. Of these the most have been for the diseases named as follows: entropion, ectropion, cataract, and pterygium. I have also had occasion to extirpate many tumours, of various sizes and descriptions; to perform tracheotomy, paracentesis thoracis, paracentesis abdominalis, various amputations, and orthopædic operations, as for hare-lip, club-foot, &c. In fact I have had to do with pretty much the whole catalogue of surgical diseases. The experience of these eight years has been in the main one of laborious professional work, and I have often had the pleasure of seeing that work crowned with success.

"In looking over my experience, I can see some things which tend to discourage one of my profession in carrying on his work here, annoying and at the same time amusing. One thing is this: The oriental has been so accustomed, from time immemorial, to resort in sickness to prayers, incantations, and charms, that he expects the physician to work, as it were, miracles, and to remove long-standing chronic diseases by two or three draughts of his magic potations; and when he does not see this accomplished at once, he infers that the medicine is of no use, and immediately resorts to something else. As a result, we see the people frequently changing their medical adviser, sometimes half a dozen times a week,

besides resorting to every new device they hear of, be it nostrum or witchery, and then, in the end, declare that they have tried everything to no effect, whereas they have faithfully tried nothing. This I see more in those parts where medical science has been least known. This is not surprising, and like many other errors, must be patiently lived down.

"Another discouragement is the stupidity of the people about understanding and following directions. I have often known this to occur: Taking for granted that if a small dose is of service a large one will be much more so, they take several doses together, so as to get well at once, —pretty much like the Golden Egg fable, and with a like result. For example: I recollect, when I first came to Sivas, giving a patient a bottle of cod-liver oil, which was to last him some time, and seeing him march in gravely the next day stating that he had taken up all the medicine and received no benefit; a more harmless experiment than some others that have fallen under my notice. Some seven or eight years ago, attending a man in Sivas, sick with inflammation of the lungs, I had ordered my apothecary to prepare some cooling powders, and a paper of mustard, to be applied in the form of poultice to the chest. Next day, on my visit to my patient, instead of finding him in a perspiration and his fever cooled down, as I had hoped, I found him parched with burning fever. On examining into the reason, what was my dismay to find that he had taken up pretty much all the mustard prepared for the poultice! The man who came for the medicines having, through negligence, left the powders in my shop, had concluded that the mustard was to be divided up and given every hour; and thus, adding fuel to the flame, he came pretty near burning up the patient. I will mention one more case in illustration of their blunders. About seven and a half years ago, I was attending an Armenian in Sivas for chronic dysentery, and was giving him powerful astringents. One day, on going to see him, I found his servant quite sick, and inquiring into the cause, I learned that the day before, being sent to my office for the astringent powders his employer was taking, the man himself, quite out of sorts from constipation, concluded that he must need medicine too, and reasoning that the remedy was in his own hands, swallowed some of the

powders, making out quite the reverse of a homœopathic dose,—although unconsciously following one homœopathic principle,—and with anything but a gratifying result.

"Another discouragement we meet with is the failure of the people to carry out directions as to diet and regimen, both under medical and surgical treatment, and thus spoiling our most careful efforts for their recovery.

"But all these, and other discouraging things which I have not time to mention, are changing year by year for the better, as medical science becomes better known. And we have some counterbalancing advantages over many of our brethren in our own land, which I have not time, and in fact do not need, here to explain in full. We have a more independent position here than they, and, strange as it may appear, we have less quackery to contend with. I had intended to give some account of the physicians of this country and my own efforts towards medical education, but must defer it until another time. I hope soon to do so, and to relate also my experience as to the opportunities for Christian effort which the physician enjoys in this land, and which, of course, together with the fact that the missionary needs his services, is the main thing that brings him here in connection with a missionary society. I wish also to allude to some progress in the missionary work that has fallen under my own observation. But I will close now, only saying that, notwithstanding my many shortcomings and failures, which have caused me much pain, I have thanked God continually since I set foot in this land, for the work which He has permitted me to do, and for the still greater, because spiritual, work which He has permitted me to see; and that I cannot doubt that I myself have been guided and blessed of Him, in answer to prayers of Christian friends and kindred; and that I have also seen the finger of God writing the doom of Satan's empire on the walls of this land."—*Missionary Herald*.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE Week of Prayer has been observed, as in former years, in all parts of this country. The principal meeting in London was in the Freemason's Hall, which was crowded daily, notwithstanding most unfavourable weather. At one of the meetings, Lord Radstock offered up a prayer, in which he asked that people might be delivered from dry formalism and deadness which so extensively prevailed throughout the Church, and that the whole body of Christians throughout the world might be imbued with a heartier spirit in religious things. The Chairman announced that several persons had sent him letters asking him to request the prayers of the meeting on behalf of themselves and others. One was from the rector of a parish in Westminster, who requested prayers for his family of nine or ten children, one of whom was on his way to the West Indies. Prayers were requested for two officers in the army. A lady who keeps a boarding-school, and whose scholars are not sufficiently alive to the truths of the Gospel, asked for intercessory prayer. Prayers were asked for some who were in danger of being entangled in the meshes of Popery; for others who showed an inclination towards sceptical opinions, and others who were wandering from the fold. For each of these applicants brief prayers were offered. Daily meetings were also held at the London Tavern at one P.M. It was very interesting to observe the predominance of City men, including some leading bankers and merchants, in the audience, the ladies being here quite the minority. Besides these day meetings, arranged by the Evangelical Alliance, Freemason's Hall was occupied for evening meetings convened by the Register of Evangelists. At one of these, Mr. W. Carter gave a description of the work done by Evangelists in the south of London. He had been labouring in that locality during the last seven years, and had preached the Gospel to thieves and vagabonds, to persons who had been tried at the Old Bailey, and who had been in every gaol in the country. He had, however, seen some of the vilest and wildest brought to the knowledge of the

truth, and many of these reclaimed men were now doing their utmost to make known to others the Saviour they had themselves found. Mr. Carter proceeded to give a detailed description of the instrumentalities employed in connection with his work—the Blackfriars Road Mission Hall, the South London Refuge, the Sunday and Ragged Schools, &c. The masses had, he said, been reached; and no one could doubt that, however humble the agency, a good work had been done, which God had greatly owned and blessed.

The Bishop of Capetown has at last obtained the consent of a clergyman, the Rev. Mr. Macrorie, to be consecrated Bishop of Natal. It was intended that the consecration should take place in an English diocese on January 25th. The Bishop of London has written an earnest protest, questioning the legality of the procedure, and Sir Roundell Palmer has decided that such consecration would be illegal. The Bishop, after noticing the proceedings in the case of the Lambeth Conference, says:—

"Whereas the words of 26 George III., cap. 84, declare that by the laws of this realm no person can be consecrated to the office of Bishop without the royal authority—if any doubt exist as to the applicability of these words to your case—that consecration service which alone can be lawfully used within the Church of England prescribes that the royal mandate shall be produced before the consecration is proceeded with; and, moreover, the Bishop-elect is called upon to declare in the face of the congregation, that he is persuaded he is truly called to his ministration in the office of a Bishop, not only according to the will of our Lord Jesus Christ, but also 'according to the order of this realm.' To many it seems inconceivable that any man will be found to make this solemn declaration in the midst of all these doubts, before the legality of his consecration has been publicly established by some competent authority. Under these circumstances, I venture to call upon you, my dear lord, not to go further without the most perfect openness and the most complete examination by the authorities of Church and State as to the legality and propriety of what you are doing."

This matter of the Natal bishopric, which involves the whole question of independent spiritual jurisdiction, is likely to lead to much serious dissension.

The usual annual meeting of English clergy at Islington took place on January 14th, at Bishop Wilson's Memorial Hall. The Rev. E. Auriol presided. The subject for consideration was the perilous position of the Church of England in the present time. A paper of much ability was read by the Rev. E. Garbett. Referring to the alleged difficulty of the unlearned judging of the meaning of Scripture, he said: The Mediaevalists tortured the blessed book as the priests of Baal of ancient times tortured themselves, till the blood gushed out; but as it was then, so it was now, "there was no voice, nor any that answereth." Not only was the spirit of the Gospel a real thing, but it worked a corresponding habitude in every Christian mind. He believed that such a result was strictly philosophical. It was the same with the intellect. There were certain instinctive principles of reasoning implanted in the human mind by which when not confused and bewildered they detected truth from falsehood. Was it not a familiar thing to feel that such and such an argument was not true, before they had been able to detect the fallacy on which it rested? So it was with the senses. Could they not detect the difference between the pure air of the open morning and the air of the close room laden with miasma and fever? Suppose in such a case some one were to say that they could not judge until the air had been submitted to chemical analysis, would they not laugh at him? Just as ridiculous was it to say that no one was competent to judge of a doctrine but a trained divine, learned in versions and readings, great in Greek or Hebrew, and mighty in his array of scholiasts and critics. He did not despise these things, but a touch of the Spirit of God would often give more wisdom than the whole of them. The repellant power of a soul in spiritual health rejected the noxious atmosphere heavy with superstition and pregnant with death. If this were true it was impossible to bring against a system of thought a graver accusation than to say that it had departed from the spirit of the Gospel.—The Rev. T. R. Birks, in the course of his address, said, that the Reformed Church of England was not, as some appeared to suppose, a mere intellectual arena for airing different opinions and engaging in pleasant strife; nor was it a mere benevolent society for doing good to their fellow-

men in regard to the outward wants and social relations of the present life; it was an institution designed to witness to the truth of Christ, and to bring that truth to bear on the hearts and consciences of sinners for their eternal salvation. There was a large class of Broad Churchmen, who made the mistake to which he had just alluded, who thought it enough to have a general religious sentiment and a general faith in Christ as the basis of united action. It was a singular fact that a dignitary of their Church in preaching not long ago, before a Church congress, chose for his text these words, "Go and do," separating those words from the context, and leaving only a residuum which did not contain the lesson taught. In opposition to such views the Evangelical party constantly proclaimed the great fundamental truths taught by Christ and His apostles.—The Rev. J. C. Ryle said in his address that the whole cause of Protestant religion in England was in danger. For thirty years and more he was firmly persuaded a deep-laid conspiracy had been at work among them, having for its main object the destruction of the work of the blessed Reformation and the establishment of Popery. Whether consciously or unconsciously, none had done the work of this conspiracy so thoroughly as the Ritualistic body. They had familiarized the minds of people with the ritual of Romanism; they had preached and taught doctrines which no impartial judge could distinguish from Romish doctrine; they had boldly avowed thoroughly Romish views of the priestly office, the Sacrifice of the Mass, the Real Presence, the Adoration of the Eucharist, and Auricular Confession; they had poured contempt on the Protestant Reformers and their opinions; they had publicly professed their kindly feelings towards the Romish Church, and their contempt for the Church of Knox, and Chalmers, and M'Cheyne; they had succeeded in gathering round them a large crowd of fashionable and wealthy adherents, and in coercing the whole tone of public feeling about the difference between Romanism and Protestantism. In a word, they had successfully driven a mine under the whole cause of Protestantism in this land, while Protestants had been sleeping or squabbling. Church and Chapel, Conformists and Nonconformists, were alike in serious jeopardy. Let the plague only march on with the same giant strides that had marked its progress during the last five years, and no man could tell whereunto it might grow. If any man had predicted ten years ago that in 1867 the Real Presence and Auricular

Confession would be openly taught unchecked in Church of England pulpits, he would have been laughed at as a lunatic.

All the members save one of the Livingstone Search Expedition have arrived at Plymouth. They had followed the traces of the enterprising traveller to within a few miles of the place where it was reported he was murdered, and express themselves satisfied that the report of his death was an invention of the Johanna men who set it afloat. They had interviews with the native porters who carried Livingstone's luggage five days' journey beyond the spot where he was alleged to have been killed.

It is stated that the Rev. Dr. Moffat, the well-known African missionary, and the father-in-law of Dr. Livingstone, will shortly pay a visit to this country.

Scotland.

(From our own Correspondent.)

SOMETHING like a Church-rate controversy has sprung up in Glasgow. The Established Church of Scotland has of late years been raising funds in all parts of the country for the purpose of providing endowments for the *quoad sacra*, or kind of mission churches connected with her, in order to give to the ministers of these congregations a larger stipend, and to enable them to take their seats in the Church Courts. One of these churches was at Springburn, near Glasgow. On its being erected into a parish church, to employ the language of the civil and ecclesiastical courts, the minister and his session assessed the proprietors within the parish for the painting and cleaning of the church. The next step was to impose an assessment to pay the rent of a house for the clergyman; but to this the Rev. Dr. George Jeffrey, one of the United Presbyterian ministers of Glasgow, decidedly objected, and refused to pay either it or the one for the cleaning of the church. Peremptory notices were served upon him; but all had no effect, and, as it appeared that there had been some illegality in the mode of procedure, the action with which he was threatened was abandoned. The Established Presbytery of Glasgow next appear upon the field; and it appears from the proceedings at the meeting of the United Presbyterian Presbytery held in the same city, that if the Established Church perseveres in the course upon which they have entered a collision between them and the United Presbyterians is

imminent. The Established Presbytery have served a missive upon one of the United Presbyterian mission congregations, imposing upon it an assessment of 5s. to provide a manse and glebe, or parsonage, for the minister of this Springburn parish. The assessment is levied in a peremptory fashion, the terms being, "By decree of the Presbytery of Glasgow," and "No further notice will be given." This has excited the ire of the United Presbyterians, several of the ministers and laity declaring that the assessment must be resisted.

The Rev. Dr. Brown, of Aberdeen, has replied to the recent manifesto of the party in the Free Church opposed to union, in a remarkable address. In its closing paragraphs he refers thus to the objections put forward as to having open questions in the United Church:—On what principle did the Original Seceders unite with us? Did they give up the "Descending Obligation of the Covenant"? No; they told us plainly they held and meant to hold it. Did we, then, embrace their views on this point? We did not. What then? The Seceders and we, holding different views, nevertheless united; and the "Descending Obligation of the Covenant" became in the Free Church an open question. But have we not plenty of open questions at the present moment in the Free Church? and have we not had them all along? Yes, and of more importance too. Dr. Horatius Bonar, Mr. Andrew Bonar, and Mr. Walter Wood, of Elie, have all published in defence of the pre-millennial advent, while I have published on the opposite side of that question. Have we any difficulty in getting on together in the same Church? None whatever. Oh! but say our friends of the minority, the standards have not decided that question either way. True; but why didn't the Westminster Assembly pronounce upon it? It is notorious that it contained a good few pre-millennialists, and that the prolocutor (or moderator) himself, Dr. Twiss, was a pre-millennialist. The reason, beyond all doubt, was simply this, that since they were divided upon it themselves, they resolved just to leave it an open question. And as to the practical dangers which our friends see any open question about the civil magistrate to be fraught with, what has been the experience of our colonial Churches? No fewer than seven Presbyterian unions have been effected in our colonies within six years, the first one being the Victorian union in 1859, and the last the New South Wales union in 1865. Has any evil resulted, now, from these seven unions being effected (as

they all were) upon the open question principle? No; but much good, as all of them will be ready to tell you; and in conclusion, I confidently expect, that if our negotiations issue in the consummation of the contemplated union, it will be followed by even more happy results; that unmistakable tokens from heaven will set their seal upon it; and that it will diffuse joy and gladness far and wide. Dr. Rainy, of Edinburgh, has written an able pamphlet in reply to the manifesto.

Ireland.

(From our own Correspondent.)

NEARLY ten years ago two reformatories were established in the neighbourhood of Dublin: a Roman Catholic at Glencree, a Protestant at Rehoboth. Their progress till now may be briefly traced. Tourists crossing the Dublin mountains into Wicklow find, at the southern extremity of the bleak mountain pass, a sudden vision of tilled land and extensive buildings that break with magical suddenness out of the neighbouring bog. This is Glencree, commanding a glorious view of wood and mountain, and valley and sea, but perched 1,700 feet up, and swept by driving mists and bitter winds, and where in 1859 the reformatory was established in an ancient and broken-down dwelling. A hundred acres of the spongy bog were rented at ten shillings an acre; some buildings were erected, and the boys settled on this high and lonely moor under the care of the Oblate Fathers. Those admitted are juvenile criminals, of whom 660 had been received up to the 31st December, 1866. The age of admission ranges from 9 to 15, and the years that contribute most are 12, 13, and 14; the sentences vary from 3 to 5 years, but 80 per cent. are for the latter term. Upwards of 80 are entered in the year, of whom two-thirds are from the city and county of Dublin, and from 15 to 20 counties furnish the remainder. The working hours are from 6 till 9, and include three hours for school; and the arrangements are semi-military, each hour's work being announced by a trumpet, and attention given to drill and strict routine, and to preserve military grades among the lads. The chief trades they learn are carpentry, cabinet-making, brush and mat making, shoemaking and tailoring; but they do all the work of the farm, and have erected all the additions to the building. They have drained, fenced, and cropped almost all their land; manage the farmyard and the dairy, make their own gas,

and, as no servant is kept, they do the washing, cooking, and all the domestic work. They maintain an excellent band, and a small stage at the end of the schoolroom is furnished for theatrical performances. "Amusements such as these," the Director says, "have a wonderful effect in civilizing some and softening others." During eight years 352 boys have been discharged, and but 4 per cent. have relapsed into crime, and the percentage is decreasing. Of those discharged the greater number—more than half—emigrate, and are urged to push beyond New York into the Western States. The others are placed in situations, enlist, go to sea, or are returned to their parents or friends. Last year there were 308 on the roll, divided into farm-labourers 133, house-boys 36, tailors 29, masons and quarriers 24, shoemakers 22, cabinet-makers 16, carpenters 10, gardeners 10, cow and stable boys 8, gas-makers 4, turners 2. The hope of making this institution largely self-supporting has been impossible to realize. The nature of the ground and moisture of the climate are such that the grain is sometimes not worth reaping, nor the potatoes fit for food; and these difficulties and the great expense of transit establish an annual loss of £2,000, and are so serious that it is contemplated to transfer the reformatory to a more convenient position.

The Protestant Reformatory at Rehoboth is on a much smaller scale, but in some respects is more successful. About two acres of ground were secured when the house was opened in 1859, and five acres have since been added, and, though the rent is £11 an acre, a profit is made on the farming of over £60 a-year. Every spot of ground is occupied; there are no weeds, and often three crops of vegetables are taken off the same plot in one year. The hours of work here are from 6 till 8, and, as at Glencree, the domestic work is done by the inmates; but no trade is taught except tailoring. The boys are divided into five classes, the fifth or lowest receiving nothing; and the privileges earned, such as recreation, writing letters, seeing friends, owing a garden, are gradually extended up to the first class. There is accommodation for 40, but at present there are not quite 30 boys. Only one death has happened since 1859, and the report of those discharged is highly favourable. Emigration has been found too expensive, and most of them enlist; but positions of trust are occupied by many, one of whom is principal clerk to a large firm, and another a teacher in a public institution.

The Annual Report of the Belfast Institution

for the Deaf, Dumb, and Blind gives the number at present in the school at 112 deaf and dumb, and 32 blind, 16 having left and two died during the year, and 23 been added. All candidates who presented themselves have been received, but there are still 200 in Ulster receiving no education, either from the reluctance of parents to let their affliction be known, or from unwillingness to lose the earnings of their children. Several Boards of Guardians during the year have availed themselves of the offer of the Society to receive any children they would send at £8 a-year—less than the actual cost of their maintenance. In the south of Ireland this provision of the Poor Law has been largely used, and of the 256 pupils in the Roman Catholic Institution in Dublin 170 have been sent by Boards of Guardians, and are maintained by them at a cost of £3,000 a-year. The Marquis of Downshire, the Bishop of Down, the Moderator of the General Assembly, and other men of various churches, took part in the annual meeting. A scholar of Trinity College, who prosecuted his studies with honour against the disadvantages of blindness, and one of whose tutors was himself blind, has just entered the Church of Ireland, and attracted attention both by his excellent preaching and admirable reading. The support extended to the Presbyterian Orphan Society at its foundation has been more than continued. The income for last year has amounted to over £2,300; the orphans maintained are 291, and 100 are applying for admission. The Bible-women's mission also makes progress in Belfast, where it is reported that the agents have paid 16,343 visits during 1867, and has held, among other meetings, 226 for factory girls, besides sending 129 children to school, and persuading 48 persons to be connected with some church. Of the 231 fallen women reached during the mission, 31 have died, many of whom gave evidence of a blessed change, 39 have returned to their old way, 109 are doing excellently in various places and situations, and of 50 there is no trace. The income has been about £415.

A meeting of the General Assembly of the Presbyterian Church has been held, to complete the revision of the Book of Discipline, which has been long under deliberation. A deputation from the Church, waiting upon the Government to press the alteration of the Burial Act so as to secure for Presbyterian ministers the right of officiating in the parish graveyards, was received with the hope expressed that the matter would be settled in the next session of Parliament.

Preparations are busily continued for holding a great Church Defence meeting in Dublin, and others in Belfast and throughout the provinces. It is proposed to protest against any interference with the existing endowments, and against any endowment of the Roman Catholic Church. On the 19th January sermons were preached throughout the diocese of Ossory (on the recommendation of the bishop) upon the prospect of the Church and the duties of its members.

The Week of Prayer has been observed in several of the towns. In Dublin, meetings were held daily at 12 o'clock in the Metropolitan Hall, where special sermons also were preached on the two Lord's Days, and evening meetings were held in various churches under the auspices of the Evangelical Alliance, whose monthly evening meetings from church to church sustain a well-deserved interest.

Mr. Hammond has held meetings in Dublin for many weeks, both for children and adults. Many of them have been well attended, and much good has been done. He went south also as far as Tralee, and has now passed northward to Belfast. His earnest and striking appeals took a deep hold on those who heard him.

France.

(From our own Correspondent.)

NAPOLÉON'S speech to the Archbishop of Paris on the 1st of January was a keen hit. The best possible, perhaps, to calm the effervescence occasioned by the *Neuer!* of the minister in reply to the possibilities of leaving the Pope to shift for himself. "The prayers you address to heaven for the Empress, the Imperial Prince and myself touch me deeply. They come from a noble heart. I know that *you do not separate the interests of religion from those of our country and of civilization.*" Every one seized on the allusion, and laid the emphasis on the *you*. The praise is, we think, deserved by the prelate.

Serious thought and anxious is fed by the arming of the ships at Toulon and of the frontiers on the east, by the awful famine among the Arabs in Algeria, and by the numbers of journals brought to trial.

The strange assertion of Baron Dupin, that French Protestantism is dying out, and has dwindled down to 800,000, is probably based on the very imperfect public census in which careless agents set down whole families, and often pastors, in the Catholic column. About double

the number is probably more correct. While in many places mixed marriages and dissemination have tended to extinguish the remaining embers of Protestantism, in others increase has been rapid; and for many years past an average of ten new Protestant places of worship have been opened in the empire, and often in places where the congregation has been entirely gleaned from Roman Catholicism.

In the midst of the terrible contest in Paris for the Presbyterian elections, which come off at the end of this month, death has laid its arresting hand upon one who, for years, was the leader of the Rationalistic party. Pastor Athanase Coquerel, senior, was carried off by an attack of paralysis on the 10th of January, at the age of seventy-three. He had exercised the functions of the Pastorate for above fifty years, thirty-seven of which were passed in Paris, where his eloquence, respectability of character, and liberality to the needy gave him a high standing. Of late years his name became a party badge through the political Liberal press taking up the cause of his son against the Paris consistory, who thought it could not consistently re-nominate him to a Paris pulpit on account of his increasingly sceptical views. The sons have greatly outrun their father, and one of them is now on the Voltarian committee.

Various lectures are being held in the capital, some for the popular classes, and others for Protestants, on the Reformation. Winter is the time for these efforts to bring truths before minds, to which they are often perfectly new; and eloquent and Christian men are greatly listened to. In other cities—Bordeaux for instance—similar lectures are given by the Young Men's Christian Association, which has inaugurated a hall holding 300 persons. The subjects, treated by able men, are as varied and attractive as possible—"Luther at the Diet of Worms," "Reality of the Resurrection of Jesus Christ," "Gypsies," "Washington," "Education of Youth," "Redemption," "Liberty and the Gospel," &c.

Among the indirect results of the Exhibition, we may place the active interest taken by the Emperor in the French mission in South Africa. The conversation alluded to in a former letter between the French delegates of the work during the Exhibition and Napoleon, has been immediately acted upon by him, and instructions given to the French Ambassador have resulted in Sir Frederick Wodehouse hastening to represent energetically to the Free State Council the necessity

of putting an end to the unworthy treatment of the French missionaries, and of no longer opposing their return to their stations. The Emperor commanded his secretary to place the correspondence in the hands of General de Chabaud Latour, who was one of the deputation. This has greatly encouraged the Missionary Society of Paris and its friends. Another result has been the continuation of the work of the *popular publications* and the British and Foreign Bible Society on the Boulevards. For the first time advantage has been taken of the booths erected in Paris to encourage minor trades, during the first fortnight of the new year. The proper steps were successful, and in ten days 30,000 tracts, 700 sheet tracts, and 213 copies of the Scriptures were put into circulation. The same experienced men who worked in the Champ de Mars carried on the work, one of them having a *colporteur's* brevet. On this occasion all was done according to the common laws, the tracts and books being stamped. An interesting feature in the work was the number of passers-by, who recognized the work and the men, and congratulated them on continuing the effort; and the very marked and reverential attention of the police officers, who gave the greatest encouragement, and declared their approval, saying that it was clearly seen *that the promoters were no sectaries, but sought the good of all.*

It is stated by those who are well able to judge, that evangelization, by means of tracts and conversation, throughout France, is greatly facilitated by the ready response, almost everywhere, of people who came last year to Paris, and received a book. The person addressed may be for or against the work; but opportunity is given for speaking on a subject which is no longer strange, and a blessing has repeatedly ensued. We also hear that, in various places, Christians are stirred up to attempt more earnest work for their Lord, and have written to Paris for direction. Thus, God is placing the seal of his blessing on unsectarian simple proclamation of his Gospel. Church-parties and controversies are destructive to the work. In districts far from the capital, and hidden up in the mountains, the work of salvation is apparently stopped just now; in some cases by irritation concerning the elections for the Presbyterian councils,—parties running high,—and in others by controversy. A girl left, in one place, a controversial book upon a drawing-room table. It was read; a journal got hold of it, and hung so much plausible falsehood upon the slight thread

of truth, that every Protestant person and book is looked upon with suspicion for miles around. In many of these country districts the religion of the Bible would have died out were it not for the French Methodists, who work with undaunted vigour. Their position is peculiar. Called in generally by pious souls, whose spiritual wants find no response in some rationalistic or careless pastor of the Reformed Church, they have to steer on between all kinds of accusations and opposition. Take the following, with which the writer is personally familiar:—An aged pastor, who has preached a sort of semi-Christian morality for fifty years, is well pleased to see his church filled by a younger man's sermons; but, instead of having an assistant of his own, he gets the Methodist minister to use his pulpit, while he sits to listen most complacently to doctrines that flatly contradict *his own morning sermon*, which, learnt by heart in days gone by, he sedulously repeats for *five or six Sundays consecutively*. The younger man is charmed at having an additional service, and preaches a bold Gospel to the mixed congregation and its pastor, between two services at his own chapel. The anomaly of the position is felt by all. The old pastor of course is invited to the chapel festivals, and appears there at times, and gives the benediction. The tact which such a position requires is great, but it has been preserved for years by a succession of ministers. And this year the week of prayer has been accompanied with remarkable blessing, especially among the young, of whom several seem to have been hopefully converted. The people are so anxious in many places to secure something life-giving, that when a national church has been about to be opened, they have stipulated that the Methodists shall be free to preach there at stated periods! Were it not for them, Protestantism in many parts would be lifeless indeed! Their origin, as a society, has given them the English habits of business and energetic perseverance, but they are thoroughly French, and regarded as such now by the population. The Romanists are peculiarly opposed to them, as among their most dangerous adversaries. The Gospel preached, so that men are saved, is the strongest protest against priestcraft. Faithful men and churches there are among the Reformed, but I allude to places where faithfulness and activity are at default.

The Genevan Evangelical Society is blessed in France. It takes the full clear view of the Atonement, expressed in Dr. Merle D'Aubigne's "Expiation through the Cross," and results are good:

activity, a simple direct Gospel, and souls saved. The French Evangelical Society leans rather to the more indistinct views of M. de Pressense. Its efforts are active, but its principal agents have the fatal tendency to prepare and civilize people *before* they bring the simple story of God's love to man, manifested in the cross, before them. It is a long way round, and results are in proportion.

Germany.

(From our own Correspondent.)

THE following notice of a good work undertaken by the Crown Princess of Prussia will, I am sure, be of interest to all English readers. After her last birthday she expressed a wish that the children of the school kept in the village on the Crown Prince's estate of Bornstedt, near Potsdam, should visit her, for the purpose of receiving cake and other presents. About 110 appeared, with their teacher, and, after being most graciously welcomed and pleasantly entertained, were dismissed. The Crown Princess intimated at the close to the schoolmaster her wish to visit the school, and a time was fixed on. On the day appointed she came with the Crown Prince, and was of course welcomed most heartily by the children. After they had sung a hymn she went round talking to them, and asking them all sorts of questions in geography, history, and so forth; examined their copy-books and slates, and expressed herself highly satisfied with their attainments. After spending about three-quarters of an hour in this way, she called for another hymn, in which she herself joined most heartily. Both then departed. The Crown Princess has undertaken herself to bear the expense of instructing the girls regularly in sewing, knitting, and other things of the kind. Two days after their own visit, the Crown Prince and Princess sent also their two eldest sons to look in at the school. It is gratifying to find that, not only in this but in many other matters, the Crown Princess is the true daughter of her mother, and that the Crown Prince and herself go so thoroughly hand in hand. God save them both!

I do not remember whether I have ever given you any account of the mission commenced among the cabmen of Berlin. Whether I have or not, I have now something new to communicate. Hitherto the work has been carried on very quietly; but it has now entered to some extent on a new stadium of its existence. The association employs two missionaries, and two female

messengers. The mode of operation is at the outset very simple. Out of a small library, purchased principally, I believe, with money kindly contributed by friends in Scotland, books and journals of a Christian tendency are offered for loan to the cabmen and their families. Their acceptance furnishes an introduction to both, and the introduction brings opportunities of conversation, and so forth. In this way advice can be given, assistance can be rendered, and, above all, the thoughts can be directed to God and divine things. There is also a sewing and mending school, under the partial superintendence of one of the missionaries, into which many of the daughters of cabmen are admitted. Hitherto the reception given to the missionaries, messengers, and books, has been very encouraging, and a proof that cabmen are by no means so insensible to Christian influences and effort as some suppose. By way of getting acquainted with the cabmen and their wives who had come under the influence of the missionaries, and as it were giving the work a little consolidation, the committee resolved on inviting them to a social tea. As no room could be obtained capable of containing all, about 120 were invited on one evening, and some 350 on another. For convenience sake places were selected on opposite sides of the city. Both evenings passed away very delightfully. The proceedings were commenced with singing, reading a few words of scripture, and prayer. After the first cup of tea had been served in very large breakfast cups, with cake, a gentleman connected with the movement gave an account of the cabmen of London, and the efforts being made to secure them the Sunday free. Then came the second edition of tea, another hymn, and a most appropriate address, full of mingled humour, pathos, and seriousness, from Dr. Wichern, who, notwithstanding numerous other pressing labours, kindly attended. At the close another hymn was sung, a short prayer was offered, and the assembly dispersed. I think all felt that the evenings, though spent in a way novel to Berlin, had been well and Christianly spent. I have been told that two owners, of one cab each, have resolved to give up driving on Sunday, in consequence of what they heard. Two days before Christmas-day a printed copy of a report of the first tea meeting, with preliminary notices of the state of the cabmen and their wants, and of the origin and aims of the association, most interestingly and kindly drawn up by the secretary of the German Central Association for Inner Mis-

sions, Rev. F. Oldenberg, was presented to nearly every cabman of Berlin—there are about 2,600 of them. This kind office was discharged by about thirty Christian men, who divided the city into districts, and all swept their several districts at the same hour. May God follow the efforts with his blessing! A similar movement is about to be commenced in Hamburg.

The question to which I have several times referred—Into what relation to the United Church of Old Prussia should the Churches in the new provinces enter?—has been settled for the present. They remain separate, and are placed under the immediate control and supervision of the Minister of Public Worship. So that the agitations on the part of the strict Lutherans have succeeded in securing a retrograde step; for it surely is such. The United Church in Old Prussia has, at all events, a nominal ecclesiastical Supreme Council, and is subject to the Minister only as to matters of property; the new churches are departments of the State. Some consider it a good sign that *no allusion whatever* occurs, in the constitution of the North German Confederation, to the Church. If this silence were indicative of an intention to leave the Protestant Churches to manage their own affairs, it would be a great step in advance.

Switzerland.

(From our Geneva Correspondent.)

RECENT RELIGIOUS LITERATURE.

AMID the incentives to alarm and sadness which the Christian world now presents to us on all sides, we encounter a refreshing and consoling spectacle in the works which have no less universally been undertaken for the defence of Christian truth. Not only have negations brought out contrary affirmations, but a great collection of studies has appeared in support of these affirmations to restore to the shaken bases of the faith their former solidity.

I wish to-day to pass rapidly in review that which Protestant Switzerland has been doing the last two or three years to associate itself with this movement.

I have already described to the readers of *Christian Work* the frightful progress which Rationalism has made in German Switzerland, especially in the cantons of Zurich and Bern, where the struggle has been particularly animated. But I cannot mention all the works to which it has given occasion among the Evangelical party. Let me limit myself to the most important.

At Berne a journal has appeared within the last year, called *L'Ami de l'Eglise*, which, under the skilful and pious direction of MM. Güder of Berne, Heer of Zurich, and Riggenbach of Basle, has made the refutation of the negative journals of Switzerland and Germany its principal object.

At Basle, the *Feuille ecclésiastique pour la Suisse réformée* is published under the direction of M. Hagenbach, one of the men in whose mind faith and science are best reconciled. He has in three recent discourses on the aim and the direction of modern theology pointed out with great precision the dangers and the resources of our present situation.

M. Riggenbach, whom I have already mentioned as one of the conductors of the *Ami de l'Eglise*, has just added to his numerous productions a work on the Gospel of St. John, proving its authenticity by the testimony of writers of the first centuries of our era, both orthodox fathers and heretics.

To the same class of studies belongs a work by M. de Mieralt of Berne, entitled *Excursions à travers le Nouveau Testament sous la conduite des Pères*.

At Basle, M. de Goltz has just published a work on the *Signification universelle de la Bible*. It is a philosophic and learned demonstration of the fact that the Bible everywhere speaks to all, and is suited to all. In the same town has lately appeared the second volume of a remarkable work by M. Anberlen, entitled *La Révélation divine*. The first volume, which was published in 1861, had established the reputation of the author. Building on those epistles of which the authenticity has never been doubted, M. Anberlen had, in a manner, gone back over the stream of the divine revelation, to demonstrate in succession all that is at the present day denied in the New and consequently in the Old Testament; and the success of this ingenious method had proved how a few rays of light are sufficient to disperse the whole fog. In this second volume the author discusses the truths which revelation presupposes, and contemplates man as a religious being. But the work is not finished, and unfortunately never will be; for M. Anberlen has been recently removed, while still in his youth, from his literary labours and from the Church's service.

At Zurich one of the most devoted champions of Christianity is a layman, M. Stutz, Professor of Geology in the Swiss Polytechnic School. We had lately a work from him on the agreement of the facts of geology with the biblical narrative of creation.

But it is not only on the field of geology that he contends with unbelief. In a book entitled *Les Faits de la Foi*, he passes in review all the questions which now agitate the religious and theological world. This work, a learned one in essence, but popular in form, is chiefly designed to oppose the doctrines professed in the journal called *La Voix du Temps*, which is conducted by M. Biedermann, the leader of the Rationalist party in Zurich. The author shows, in a preliminary discourse, that Christianity is not a philosophical system invented by man, but a religion and a work of God. In his second discourse, he shows what a deep difference there is between negative Protestantism and the true Protestantism of the Reformation, and of those Churches which have remained evangelical. In the third, he examines whether the progress of the natural sciences really condemns us to believe no longer in a supernatural divine Christianity. In the fourth, he gives us the history of the aggressions of modern criticism, and shows us how, after having begun by rejecting the New Testament altogether, it has now been forced to go back so far as to recognize the authenticity of several of the most important books. The fifth is specially consecrated to Jesus Christ, and to the proofs of the Evangelical narrative. The sixth is devoted to St. Paul; the seventh to the Apostles' Creed. The work ends with an eloquent appeal to the believing laity respecting the duties they owe the Church under present circumstances.

The Apostles' Creed has also been the subject of a work by M. Baggesen, a pastor of Berne. The author has proved the truth, the wisdom, and the antiquity of this creed, without attributing to it an apostolic or divine authority.

Böhner, a pastor of Zurich, who is already known by his first work, entitled *Du Matérialisme au Point de vue des Sciences naturelles*, has undertaken a second, to be called *Cosmos; Bible de la Nature*, of which several instalments have already appeared. If the title reminds us of the great work of M. de Humboldt, the spirit and the aim of this production are of a very different nature. M. de Humboldt was so unfortunate as to see God nowhere; M. Böhner sees Him, and teaches us to see Him everywhere. His pictures of Nature have at once all the exactness of science, all the brilliancy of poetry, and all the seriousness of faith.

If I now pass from German to French Switzerland, I meet, firstly, with two important works on St. John, one by M. Godet, a professor of Neu-

châtel, and the other by M. Astié, a professor at Lausanne.

The book by M. Godet, which is enriched with all that is best and most healthful in the science of Germany, is designed to bring the results of this science within the reach of French readers. There is a remarkable union of science and piety in this work, which has been violently attacked by Rationalists; but to a great number of Christians has supplied a nourishment at once solid and healthy.

M. Astié's book is above all things pious and edifying; it was originally published without the author's name, and simply inscribed "by a Christian." People inquired a long time who this "Christian" could be; and the great success of the book was perhaps due in some measure to the species of mystery with which it was surrounded. But it is not the less a very valuable work in which we discern science supporting piety, and the able professor of theology behind the humble Christian.

Besides the above, there is a layman of Neuchâtel who has long been applying to the defence of Christianity the resources of a profound erudition in almost all branches of human knowledge. This is M. Rougemont, whose three volumes, *Le Peuple Primitif*, are a complete history of the religions of antiquity studied by the light of the Gospel. He has of late devoted himself principally to the refutation of materialist doctrines on the origin of man, and especial attention has been paid to his pamphlet, *L'homme et le Singe*.

M. Secretan, of Lausanne, has published a new edition, revised and extended, of his *Philosophie de la Liberté*. This philosophy is Christian philosophy; this liberty is the same liberty that the Gospel gives to nations and to individuals.

At Lausanne is published the *Chrétien évangélique*, of which the principal object is likewise the defence of the Christian revelation. Among the numerous evangelical works which this journal has published, I will only cite those of M. Dubuy, an aged pastor at Geneva. Among publications at Geneva, I will begin by reminding you of the works of M. Naville, and particularly of his last lectures, which I mentioned to you a month ago. I must also mention the lectures of M. Coulin on "Jesus, the Son of Man."

Among more recent works, I must cite that of M. Poulain, *Les Missions prouvant la Divinité du Christianisme*. Its title is a sufficient indication of its design. The author is a man of energy and talent, and now director of the *Espérance* at Paris.

I pass next to the work by M. Bungener, entitled *St. Paul, sa vie, son œuvre et ses épîtres*. The author has endeavoured to give us at once a striking picture of the life of the great Apostle, and a clear and complete abstract of all the questions on which it bears. Theologians and simple believers have received this work with equal favour; and your Religious Tract Society will shortly publish an English translation of it.

M. Malan, son of the famous Cæsar Malan, is also employed in apologetics, but of a kind exclusively designed for the learned. Several works of his have appeared in the *Révue Chrétienne* at Paris.

I must now conclude, but only as I have begun, by repeating that I omit a crowd of works, and that even if I gave you a complete list of them, I could not communicate any idea of what is doing amongst us in all imaginable ways for the defence of the faith. But do not think this observation is dictated to me by national pride. I am happy, of course, when I see Switzerland honourably represented in the great army of the defenders of the faith; but I know also that we ought all to humble ourselves before God, and to glorify Him alone, as the sole author of all that we do for the advancement of His kingdom, and to seek of Him the strength, the courage, and the perseverance which we need for *fighting the good fight*. May our brethren of England pray for us as we do for them!

Persia.

(From our own Correspondent.)

THE NESTORIANS.

OUR annual meeting of Nestorian preachers, which has recently occurred, was a season of great interest to us and to them. Eighty persons were reported as having been added to the number of communicants in the different villages during the year, and the general prospects of the good work were reported as very encouraging. Prominent among the subjects of interesting discussion, during the meeting, were the matters of self-supporting efforts on the part of the Nestorians—of temperance—and of carrying the Gospel to the "regions beyond"; thus to follow in the footsteps of their ancestors, who so heroically carried the Gospel to India, to Tartary, and to China. An excellent state of religious feeling pervaded this meeting, and on one or two occa-

sions, a rich spiritual unction seemed to rest on the assembly.

Koordistan, on the west of Oroomiah, in the Turkish territory, is now more disturbed than usual. High Turkish officials in those regions encourage the Koordish marauders to cross over into the Persian territory and plunder, and then share largely in the spoils as a reward for protecting the robbers; and it is natural for the Persians to retaliate. The spirit of Mohammedan fanaticism is also unusually rife there. A very ancient and greatly venerated Nestorian church has recently been rifled and wantonly demolished by the Koords, under the direction of a high sheikh, and several Nestorians were killed in connection with that outrage. Such is the spirit of Islamism throughout the East. Leviathan is not to be easily tamed; and they who would essay to bind him with treaties will, in the end, find that their treaties are ropes of sand. Whatever may be the disposition of the central Turkish Government, which we would hope is not entirely false, the Mohammedans of that empire are, as a man, bloody persecutors, both by natural instinct and by the relentless behests of their vindictive religion.

Consul Rassam, of Mosul, on the Tigris, is now absent from his post, on a visit to England. During the last quarter of a century he has been unwearied in his efforts to ameliorate the condition of the Nestorian Christians of Koordistan, and has done much to mitigate their very hard condition. In his absence the Papists of Mosul and that region are making a very vigorous onslaught on the Nestorians, plying them with bribes, threats, false promises, and force, where they can command it, to subject them to the Papal yoke. Mr. Rassam has done much to keep in check such reckless aggressions of the Papal foe, as well as Mohammedan oppression; and we hope that he may soon return to his important watch-tower.

We are sending two colporteurs to the large cities in the south of Persia, with boxes of the Holy Scriptures for distribution. At Tabreez, in Azerbaijan, which is the great commercial mart of Persia, we employ a Nestorian deacon to sell the Scriptures in various languages. He is protected there, and warmly supported, by H. B. M. Consul, K. E. Abbott, Esq., whose kind efforts to aid in our mission have been unremitting during the last twenty-five years.

India.

MR. SCHOOLERED, of the United Presbyterian Mission, writes from Beawr, in October :—

The most interesting meeting of the conference was that on Sabbath morning, at ten o'clock, when I baptized eight persons into the faith and church of Christ. Of these eight, four were young children of the orphanage, who were thus admitted as learners in His school who said, "Suffer the little children to come unto me." The other four were adults, admitted on intelligent profession of their faith in Christ, and after fair trial of their sincerity. The interest of the occasion chiefly centred round one, a Brahmin, well advanced in years, who stood before us as the first-fruits of our dear brother Valentine's mission to Jeypore. The circumstances connected with this man's conversion are remarkable, and show by what strange paths the Lord sometimes leads his chosen to himself. You are, doubtless, aware that the Maharajah of Jeypore is, as to his religious creed, a worshipper of Shiva, and, inspired with a zeal like that of the unconverted Saul of Tarsus, thinks with himself that he ought to do many things contrary to the other Hindu sects, and specially to the Vishnuites. Not that he has ever resorted to positive persecution. The farthest he ever went was to invite them to discuss religious matters with him, and to reject tenets which they could not make good. But they, doubtless, supposing that a king was a dangerous opponent in argument, took fright, and prepared to leave temples and jagirs (glebes), from which it was never intended to oust them. Prior to their flight, however, they took to cursing the king in the orthodox Hindu manner, and to praying for his destruction. With this object, and that in imprecating the king they might be less obnoxious to discovery and vengeance, a number of the high Vishnuite priests resorted to some famous temples in the adjoining district of Shekhawáte. In one of these our recent convert was living; and, wholly disapproving of their traitorous course, he proceeded to Jeypore to give information to the authorities, and put the Maharajah on his guard. In the bazaar of that city he heard for the first time the name and faith of the Lord Jesus proclaimed by our brethren there. Arrested and deeply impressed by the message of mercy, he, after the meeting was over, accompanied Hussein Ali home, conversing and learning more fully about the great salvation. After being introduced

to Dr. Valentine, he continued to wait upon him for instruction, and soon gave evidence that the divine word was taking root in his heart, and that he was under a higher teaching than man's, even that of the Holy Spirit. Since he was eager to join the Church, and Dr. Valentine felt convinced of his fitness to be received within its pale, he accompanied our brother to Beawr; and having satisfied all the brethren, no less than myself, of the soundness and intelligence of the faith that was in him, we rejoiced to extend to him that rite which sealed his discipleship, and admitted him to the membership of the Church. In a paper drawn up by himself, he made a clear and manly confession of his faith in the Lord Jesus; and in Hindu and Sanscrit verse, composed by himself, gave most interesting details of the way by which God had led him to embrace his offers of mercy and salvation. He is a noble first-fruit of the work in Jeypore. God grant that our dear brother may be greatly blessed in gathering many such into the Saviour's fold! The pundit's former name was Kishauri Dass, which we would have left unchanged but for its idolatrous reference to the worship of Krishna. He now rejoices in the name of Isa Dass, and will, we trust, approve himself a trusty servant of the Lord Jesus. Among the other adults baptized along with him, one was Chanda, poor Boodha's widow. Before her husband's death, she had begun to inquire hopefully; and, when left alone in the world, she expressed her determination to follow her departed husband in following Christ. Resolute determination rather than bright intelligence characterizes poor Chanda; and she set herself with dogged perseverance to master the great elementary truths of our holy religion.

The other two were grown girls in our orphanage, who came to us at too ripe an age to allow of their being baptized without a profession of their faith in the Saviour. More than three months ago, one of them, Muni by name, the eldest of two sisters sent by Dr. Valentine from Jeypore, came to me to profess her faith in the Lord Jesus, and her desire of being baptized into his church. She is naturally a very amiable, but not a particularly bright girl, and, in examining her, I was surprised at the intelligence of her answers, and the deep feeling with which she gave utterance to her love for the Saviour. A few days after I discovered the secret of her knowledge, so much riper than I could have anticipated. It turned out that the flower of our flock, Agnes, is her bed-fellow; and that, night after night, after their

sisters had gone to sleep, she had spent hours in teaching poor Muni, and in leading her to the faith and love of that Saviour in whom she herself rejoices to trust. The other girl baptized is, according to her own statements, with which her features and personal appearance coincide, a native of Burmah. Sold by her parents, or stolen by the Banjaries, or Indian gipsies, she was brought to this part of the world, and, in the good providence of God, snatched from a life of harl bondage, and gathered into the Saviour's fold. Like Chanda, poor Deoli is not very bright; but her knowledge of the character and work of Christ, and her profession of personal interest in his atoning death, coupled with her uniformly amiable and consistent behaviour, gave me reason to cherish the best hopes concerning her, and warranted me in admitting her to the fellowship of the Church. It was a joyous Sabbath morning that on which we extended the right hand of fellowship to these interesting brothers and sisters in Christ. It was to us a broad beam of sunshine falling from behind those dark clouds of trial, and bereavement, and bitter sorrow, which have so long brooded over us, lighting up these breaking masses with the bow of promise.

China.

Swatow.—Mr. Johnson, of the Baptist Union, writes from Swatow. Speaking of meetings just held there, he says: "It has been to us an occasion of unusual interest. The brethren and sisters began to come in by the middle of the week. The representation is unusually large. Seventy-two sat down with us at the Lord's table yesterday. But what has made the occasion specially notable is the organization of two new churches,—one at Hu city (Tie Chiu Hu) and one at Tang Leng, and the ordination of two of the assistants, A Sun and A Ee, as pastors for them."

In regard to progress in the field he states: "The spread of the truth in this region has been remarkable. From the very first, the opposition has been very bitter and very determined. . . . When we came here in 1860 there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized, and two native pastors ordained for them. Behold what God hath wrought!"

New-chwang.—The Rev. W. C. Burns has re-

moved from Peking to this place. In a private note he says :—

"The foreign community permanently resident here is not very small, when we include pilots and all the Custom-house officers ; and, during the season when the river is open (it is closed from three to four months by ice), the number of foreign vessels is on an average, I understand, somewhere about 250 each year. I have begun a Sabbath service in English at the British Consulate. The meetings have been pretty well attended, and, by the Divine blessing, we hope that a few at least may be disposed regularly to assemble in our Lord's name. . . . I hope that in a year or two, if not sooner, this place and the country beyond will not only be occupied by additional missionaries, but that those in the south who need a change may brace their systems by a summer visit, or by spending a winter here. In summer this place is considerably cooler than Peking, and in winter it is sufficiently cold, I suppose, to satisfy the desires of a Canadian. I certainly hope, if spared to remain here, to meet with missionaries from the south coming to visit us, as well as with the representatives of some missionary society, American or English, removing to this place as a field of labour. The Mandarin language is spoken in great purity, not only throughout Manchuria, but also in the provinces of Kirin and the Amour under the rule of the Chinese Empire ; and in all this vast region there is not, if I except myself, a single representative of the Protestant churches. As in other countries, the priests of Rome are found established here and there, and will in fact pre-occupy the field unless evangelical Christians bestir themselves and enter on the work with a new measure of single-eyed consecration."—*Foochow Missionary Recorder*.

New South Wales.

THE General Assembly of the Presbyterian Church commenced its annual meeting on the 23rd October, when a sermon was preached by the retiring Moderator, the Rev. William Purves, of East Maitland. The Rev. Dr. Steel, of St. Stephen's Church, Sydney, was unanimously elected Moderator by the Presbyteries of the Church and took his seat, and delivered an address on the Church and the Pulpit. There was a good attendance of ministers and elders from all parts of the country. The business

occupied ten days, and was conducted in a satisfactory manner. The Church has largely developed since the union in 1865, and parties have worked well together. Reports of Committees on Church Extension, Missions, the College, Sabbath Schools, &c., were interesting and encouraging. The Legislature has passed an Act for the establishment of St. Andrew's College, in connection with the Church. Government give £10,000 and eighteen acres of land in the university inclosure, and an endowment of £500 a year provided £10,000 are raised for building purposes. Several ministers have come from the mother country during the year. The Assembly framed addresses to His Royal Highness the Duke of Edinburgh on his arrival, to the retiring Governor, Sir John Young, and to the new Governor, the Earl of Belmore. The Assembly was closed on the 1st of November by an address from the Moderator and the usual forms.

The mission ship *John Wesley* arrived in Sydney in November, and after being inspected by the Sabbath scholars, sailed for the Fiji Islands on the 21st, with the Revs. Messrs. Raper, Langham, Wallis, and their wives and a few other passengers. The vessel is a fine schooner of 238 tons, and well adapted to her work.

The Religious Tract and Book Society has had its annual meeting during this month, and reported considerable progress.

The New Hebrides Mission makes advances on the savage heathenism there. A missionary, the Rev. T. Neilson, has been settled on Tanna, and the Rev. J. D. Gordon, of Erromanga, was about to visit Espiritu Santo.

The Marquesas Islands.

BY REV. TITUS COAN.

[*The Morning Star* is a Gospel messenger of the American Board of Commissioners for Foreign Missions, which maintains a regular communication between the Hawaiian, the Marquesas, and the Micronesian Islands. Its captain is a missionary and a missionary's son. Its first trip, after reaching Honolulu from Boston, was to the Marquesas, in April last. On board went as delegate to visit the Hawaiian mission stations there, Rev. Titus Coan, an American missionary, who, for more than twenty-five years, has preached the Gospel with fidelity and power, within sight of the famous crater of Kilauea, Hawaii. From his deeply interesting narrative we make the following extracts. Our readers will keep in mind that the Marquesians are among the most savage of the Pacific Islanders, and that converted Hawaiians have suc-

ceeded in mission work among them where Americans, English, and French have failed.—*Editor of American Church Missionary Register.*]

BEAUTIFUL SCENERY.

Hakahekau.—This is a beautiful valley, some three miles long, and one quarter of a mile wide, with one lateral valley running off to the left. A sweet babbling brook runs all the length of the valley. The vale is rich with luxuriant vegetation. Here is the royal banyan, the noble bread-fruit, the waving cocoa-nut and palm, the South Sea chestnut, the hibiscus, the pandanus, the kou, the ironwood, the koaii, the candle-nut, the guava, banana, castor-oil, and many other trees, shrubs, plants, vines, and grasses, filling the whole valley with perennial verdure and wanton luxuriance.

The ridges and hills which inclose the valley, except the narrow opening at the sea, are grand and magnificent. Near the head of the valley, and on its right bank, from two to three miles inland, is some of the sublimest scenery in nature. Within a vast amphitheatre of rugged hills, which send down their serrated spurs to the shore, buttressed by bold and lofty precipices, are eight remarkable cones, two hundred to three hundred feet high, and fifty to one hundred feet in diameter, rising in solitary grandeur from their rocky pedestals, and standing as everlasting columns against the sky, giving the great amphitheatre the appearance of a castellated fortress. They are landmarks which may be seen far at sea, and which mark the bay of Hakahekau, on the northwest of Upou, without mistake. The fantastic forms produced by the force of ancient volcanic fires, and by the abrading action of winds, rain, and chemical agencies on these islands, are amazing.

SAID DESOLATION.

The population of Upou, Adam's Island, when Kauwealoa, the missionary, first occupied it, was more than one thousand; but in 1863 the small-pox swept off the larger part, leaving only three hundred. Hakahekau Valley was nearly depopulated. Only thirty to forty people remain. This was disheartening to the missionary, breaking up his school and preventing the erection of a permanent meeting-house, after most of the materials, as lime, lumber, &c., had been collected.

It was mournful, as we strolled up this beautiful and rich vale, to mark the silence and desola-

tion that reigned there. After leaving the little cluster of huts near the shore, not a living soul was seen, not a voice of man heard throughout all the central and upper portions of the valley. The trees were burdened with bread-fruit, cocoa-nuts, guave, papai, &c., but there were not hands enough to "pluck the wanton growth." Untenanted houses were in a state of rapid decay, and solitude and silence reigned in the old heiaus. and dancing grounds, where midnight fires once burned; where dark forms moved in the gloom; where human sacrifices were offered to demons; where the lascivious dance and the wild orgies of cannibals once made the deep groves resound; where the dead beat of the hula drum was heard the livelong night, and where the craggy rocks, the beetling cliffs, and the lofty hills echoed to the shouts and the "midnight howlings" of blood-thirsty savages.

These howlings have ceased, these baleful fires are extinguished, these dancers sleep in death, and these fierce warriors are silent in the dust. Their bloody trophies no longer hang in their houses, and the hills no longer echo with their infernal howlings.

MELVILLE'S PRISON.

Taiohae is a noble bay and safe harbour, some two miles deep and one mile wide. It is bell-shaped, being narrow at the neck or entrance, and expanding as you proceed inward. The picture of this bay and its surroundings is enchanting. Almost every rock and pinnacle is carpeted with grasses and mosses, or festooned with tropical vines. Even on the perpendicular walls of precipices, shrubs and patches of verdure, like green velvet, are seen to cling. The tenacious and plume-like ironwood covers and fringes the lofty caves and pointed rocks; and down from the dizzy heights dash the merry cascades, in lines of molten silver, from their rock-ribbed fountains of three thousand feet above the sea. Along these lofty pinnacles the cloudy pavilion of Jehovah moves upon the winged wind, or hangs in soft drapery when the aerial chariot stands still. This is the harbour where Captain Porter, of the United States frigate *Essex*, revelled in 1813, and from this bay the gifted young Melville, with his friend Toby, absconded to the hills, whence he made his devious and toilsome way to the valley of the Taipis (Typee), from which, with all its paradisaical beauty and its bewitching enchantments, he was but too glad to escape. We saw

the valley he threaded, the ridge he bestrode, the cane-brake through which he struggled, the jungle where he concealed himself, and the towering ridge over which he passed; but he lost his track and his reckoning at the same time. Taipi—the Typee of Melville—is only four hours' walk from Taiohae, and from ancient times there has been a well-known trail from the head of one valley to the other. The distance is some five miles, and men walk it in from three to four hours. Hapa, or Hahpah of Melville, is between Taiohae and Taipi, and only two or three hours' walk from the former. These valleys are on the same side (south) of the island as Taiohae, and the author of *Typee* and *Omoo* was, during all his sad four months of captivity, only four or five miles from the thronged harbour he left.

AN OFFERING TO A GOD.

Another rush and roar of the heathen. Early this morning we were again startled by loud shouts coming down the valley. On looking out we saw a large company of tattooed savages carrying a peculiar canoe to the sea. This canoe was covered with a broad platform of bamboo, on which was erected a small round house covered with mats. In the canoe there were a live pig, a dog, and a cock, together with poi, bread-fruit, cocoa-nuts, &c. The canoe was ornamented with trappings, and rigged with a mast and sprit, and a sail of *kapa*. With much noisy demonstration it was launched and pushed out through a roaring surf, by naked swimmers, into the open sea. Here the swimmers left it, and returned to the shore. The canoe, without pilot, drifted slowly out of the bay; but the wind not favouring, it struck on the northern headland of the harbour—advancing to the rocks and receding by the rush and retreat of the surf like a ram. Seeing the peril, a native ran to the point and shoved off the struggling craft, when it sailed out to sea and disappeared.

I had a long talk with Teiheitofe, a high chief about the canoe. He said it was a last offering to their god on the death of the sorceress or prophethess; and that this sacrifice propitiated the god, expiated their sins, and closed the *koïna* or tabu, which had then lasted six weeks. During this *koïna* "all servile work and vain recreations are by law (of the pagans) forbidden."

THE GLAD TIDINGS.

Puamau, Sunday, May 19.—We are again at this place, having returned here to land Kekela

and family. Brother Parker, the native missionaries, and myself came on shore to hold service. More than a hundred people collected under the trees in front of Kekela's house, to whom we preached the "gospel of the kingdom." Many came with spears, war clubs, whaling spades, harpoons, shark-spears, axes, muskets, bayonets fixed on poles, long knives, flint, steel, tobacco-pouch, pipes, &c., and during service little circles of three, five, or ten would strike fire, light their pipes, have a delicious smoke, and listen again to the speaker. Some had the head shaven all over; some in zones and belts—vertical or horizontal. Some on one side, some on the other; some with a tuft of hair on the crown, some on the forehead, some on the occiput, and some hanging over the right or the left ear. And thus it was with the tattooing. The wildest taste and the most fantastic and capricious figures were displayed upon the face, arms, lower limbs, and over the whole body. This tattooing makes the males look dark and fearful. Children are not tattooed; females but little. Consequently they often look like another and a milder race of beings.

Before service we had long talks with individuals and clusters of natives. Some were attentive and sober. One old warrior, Meakaiahu, with head closely shaven and heavily tattooed, held quite a debate with me. He said that we should hate our enemies, and kill those who would kill us. When I urged the doctrine and example of Christ, he shook his head and said, "What if I love my enemy and he shoot me?" When I illustrated and urged the reciprocal law of love, how it begets love and *vice versa*, he felt the truth and began to yield. He then said that he had killed five men, and had a bullet in his own body which entered close to the spinal column, but he would listen to me and fight no more. Immediately he requested me to talk with his chief. In doing this, he took my hand, pressed it, looked up into my face from under a great leaf which screened his eyes, and said with emphasis, "*Kaohoa oe*"—"Love to thee." He took me to his chief, a tall old man named Moahau, and he watched our conversation with eager interest. The old man was friendly, but witty and sceptical. He brought up quibbles and objections, one of which was that he was too old to attend to the new doctrines. "Let the children," said he, "go with the missionaries; it is too late for us old folks." When told that Jesus died for all, had prepared mansions for all,

called all, even the old, the sick, weak, poor, the polluted, and blood-stained; that He pardoned, sanctified, comforted, and glorified; that in heaven, bullets, and bayonets, and knives, and barbed spears, and fire could not hurt the redeemed; that there was no war, or hunger, or thirst, or sickness, or pain, or death in that place, he exclaimed, "That will be a good place for cowards and lazy folks who are afraid to fight and too lazy to climb bread-fruit and cocoa-nut trees." The shrewd wit of the old chieftain excited a laugh in the whole circle. But we soon had order and returned to the subject. At length he yielded, and, with the old soldier who sat watching, said he would listen to the Gospel, and forsake heathenism. He was serious, tender, and earnest. These two took seats together in meeting, and listened with fixed and unabated interest to the preaching. The subject was God's spirituality, and the spiritual and true worship he requires of man.

At the close, both of these chiefs spoke out and urged us to go on. "Why should we," said they, "go home? We are not weary. We wish to remain a long time and talk with you. We can not go now." This spontaneous gust was reciprocated by nearly the whole assembly. They would not move, but on all sides hands beckoned and voices called, "Come here, talk with me. Come this way and talk with us." The interest was marvellous. We felt that the Lord was there, and we conversed with circles and individuals until near sundown. Kekela was much encouraged, and in the evening he brought forward, for admission to the church, seven candidates in whose piety he had long had confidence. They were all examined carefully, and baptized. After which we ate the Lord's Supper with joy and tenderness. Three had been baptized here before—two in 1860 and one in 1862. There is now a church of ten members at Puamau, and, including the pastor and his wife, of twelve. Isaac Tomo, who was baptized in 1860, was full of joy. He spoke feelingly, and the light of heaven shined through his tattooed face.

Sandwich Islands.

THIS letter was written at Honolulu, where Dr. Wetmore had attended the meeting of the Evangelical Association, and notices some of the features of that meeting. The following extracts are from the *Missionary Herald* (Boston):—

"Our native ministers and delegates are, as a body, a very respectable class of men. We are

not ashamed of them, and ought not to be. They stand up nobly on every question of importance, and discuss and vote as intelligently (I was about to say) as the majority of the missionary fathers; and I think such an assertion would not be untruthful. Four years ago there was considerable trepidation in regard to allowing them to have an equal part and lot in the ministerial work; but now such fears have vanished, and the hand of fellowship is extended heartily and unreluctantly. We rejoice greatly over it, and as Paul said, we 'thank God and take courage.'

"*Sabbath-schools*, both here and throughout the group, or at least in the most important localities, are receiving increased and increasing attention; the children are being gathered into them in greater and more constant numbers. Instead of a missionary here and there engaged in teaching a large school, with almost proverbial inattention, we find a score or more of apparently devoted teachers engaged in imparting instruction, and thus staying up the hands of the pastor and greatly encouraging him in his soul-loving work. The Sabbath-school celebration here, on Saturday of last week, was a soul-cheering and a heart-encouraging scene, or (if I may so express it) *panorama*. How I wish you could have been here to witness the long procession of seven hundred children, with their banners and flags and music and marching! Their beaming faces told how much they enjoyed the various exercises of the day; the speeches were very interesting, and were listened to with close attention; and when the last address had been pronounced, the last hymn or song sung, and the benediction received, the hungry, thirsty ones dispersed quietly, to occupy their designated places for partaking of a bountiful repast provided for the occasion.

"I might go on and portray a darker picture upon this page, and detail to you some painful things in connection with our work and our adopted people; but where will you not find a 'shady side' if you seek for it? And where will you not find discouragements if you have the right turn of mind for dwelling upon them?

"Our church members are not what they ought to be; our foreign community is not what it ought to be; and we ourselves are not what we ought to be! None of us feel that we are 'already perfect'; but we 'press toward the mark for the prize of the high calling of God in Christ Jesus,'

"I feel that I shall go back to Hilo encouraged

by what I have here seen and participated in; and this, I doubt not, will be the experience of a large number of our ministers, and of many fellow-labourers in this precious vineyard of our Lord and Master."

Mr. O. H. Gulick wrote from Waialua, Oahu, September 17, that the semi-annual meeting of the Association of that island had just closed its session, and had resolved to ordain three of the licensed preachers as pastors of the churches at Waialua, Hanula, and Kanaiahao, and says: "We shall then have native pastors and preachers settled in every parish on this island, with the exception of the two large churches in Honolulu, and of the Ewa church, which is still destitute.

"We now have, on the island, nine churches under the care of Hawaiian pastors and preachers, eight of which, unaided from without, support their ministers, and maintain the ordinances of religion, besides each contributing monthly to the spread of the Gospel in other lands. With the exception of the Ewa Church, all of them seem to be in a more healthy and vigorous state than at any period of their late history. Under God, *self-support* seems to be the tonic which is invigorating the churches about us.

"In our general and local Associations, the native ministry are fast becoming familiar with the usages of our church government. During the past three months I have had the pleasure of hearing eight of our Hawaiian preachers deliver pulpit addresses, each of which would have done credit to the head or heart of any young minister. The Gospel is being preached intelligently, faithfully, and effectually, by these children and grandchildren of the last generation of Hawaiian heathen."

Abbeokuta.

BREAKING UP OF THE WESLEYAN MISSION.

THE Rev. Matthew Grimmer, gives from Lagos, November 4th, 1867, the following very sad news:—

For some time past the state of affairs has led us to fear that another blockade might be put on between Lagos and Abbeokuta, but we anticipated nothing worse. However, on Sunday the 15th of October, I heard a rumour that the Rev. V. Faulkner (Church Missionary) had received a message from the Bashorun, to say that all white men and British subjects must worship God by themselves, and that if any natives wanted their Christianity they must have it by themselves. I

at once wrote to Mr. Faulkner, to hear if the rumour which I had heard was correct; but before his answer came I also received a message to say that the authorities prohibited the holding of service in any of our churches that day. This message was quickly followed by two chiefs and a large number of men, who came round and barricaded the church door. I again tried every possible means to get to know why all this was going on; but some brought me one tale and some another. The most likely report seemed to be that a riot was expected in connection with a clique of men from Sierra Leone, who had formed what they termed "The United Egba Board of Management," but *mismanagement* would have been a term more in accordance with truth; for these men and their government have been the curse of their country; but my difficulty was to understand why our churches should be closed on their account. The town was unusually quiet till two o'clock P.M.; just then a messenger came to my compound, from a chief who had always professed to be my friend, saying his master had heard that some wild boys had come to my part of the town, and he had sent to see if they were troubling me. At that time I had heard no one; but just as this messenger was going out at one gate—I had kept my gates fastened all day—about four or five hundred men, armed with cutlasses, rushed in at the other. My first impression was that all British subjects were about to be driven by force from the town, but it soon became evident that their first object was plundering. I at once walked into my house, and tried to keep the thieves out, for they were great cowards, and I hoped help might soon come; but I found that my house had too many doors for me to defend it alone. I next tried to save the cash which I had on the station, but found that the coat in which my keys were was already carried off, and my house in a few seconds was filled with plunderers. Finding I could save nothing, I walked out into the compound and watched them carry off my goods. Everything in connection with the plundering exhibited the most wanton destruction, rather than a desire to get as much as possible. After a time rain made me seek shelter in a new native house only partly finished. Here I remained a long time, till a chief came into my compound, and offered me protection for the night. I availed myself of this offer, and went with him to his house, and after supping on yams and cold water, I lay down upon a mat spread on the ground-floor, and slept pretty well, for I was very

weary. Early on Monday morning a messenger came from the Revs. Messrs. Wood and Faulkner, inviting me over to the Rev. J. A. Maser's, at the Ikija Station, which had been defended by one of the chiefs. His was the only station spared. I at once started for Mr. Maser's, and walked all the way—a distance of several miles from where I had spent the night. At Ikija I found all the missionaries, who, Mr. Maser excepted, were all in the same position as myself, the clothes we had on being all we possessed. Mr. and Mrs. Maser received us very hospitably, and did all they could to make us comfortable. We hoped at once to get away for Lagos, but in this were disappointed; the authorities pretending to have no hand in the plundering of our houses, and saying that we must wait till they collected from the thieves all our goods. We knew that this would be impossible, and, moreover, that the greater part of our things were broken and spoiled; for example, I had seen my clock and lamp both thrown over a wall. But in vain we told them we must go; their only answer was, that when the Governor of Lagos killed their children at Ikorudu they had patience, and so must we. Thus affairs went on for a little more than a week, when I was taken with a very severe fever; but through the kind care and attention of Mr. Maser and the other missionaries, I got through it pretty well, and am thankful to say that I continue to gather strength. It was this fever, however, which made the Egbas consent to my going to Lagos; also Mrs. Maser and children, with some one to take care of them on the way. As soon as I could be removed, we (Mr. and Mrs. Maser and family, Mr. Phillips, Baptist Missionary, and myself) left in canoes, with the Bashorun's staff and two messengers, on Monday, the 28th of October; and through the kindness of His Excellency the Administrator, Mr. Richmond, and other friends, in providing large boats to meet us where our canoes could not come, we were able to reach Lagos on Tuesday night, thus having been only one night on the river. The Revs. Messrs. Wood and Faulkner are still detained in Abbeokuta. I fear it will be a long time before we can occupy Abbeokuta again, unless we could go under British protection.

South Africa.

THE MATABELE MISSION (LONDON MISSIONARY SOCIETY).

THE Matabele Mission, says the *Chronicle*, is carried on far in the interior of South Africa, and

lies only a few days' journey south of the Victoria Falls. Its chief station, Inyati, the principal town of the Matabele tribe, is situated at the head of a beautiful valley, possessing abundance of water. The valley is wide and open, and in the centre is the fountain, from which pours out a considerable stream. A short distance to the east the valley slopes to the Engkue-kueze River, into which the stream falls. The valley is free of trees; but beyond its boundaries the country is covered with them, and the landscape is very lovely. The soil is fertile, and rains are frequent. The rainy season lasts four months, from November to March, and in the dry season there is heavy dew. The country lies far to the north of the very dry and dusty region of South Africa, and for 200 miles south the forests abound in game. The Matabele tribe are scattered over a wide extent of country, feeding their immense herds. They are still under Moselekatse, who is now old and feeble.

Though anxious to enjoy the benefit of the presence of missionaries, the old king has never had any sympathy with the truth they teach. It has been, therefore, with great difficulty that our missionary brethren have maintained their posts. They have preached and addressed crowds; they have conversed with individuals; but they have scarcely had any regular scholars whom they could instruct continuously. It seems as if they had had no converts. Yet for eight years the two brethren have kept on, possessing their souls in patience, looking forward to future labours and future great results; and at last a great hindrance has been taken away. At last Moselekatse has given full permission for all his people to learn all that the missionaries wish to teach! May the opportunities given be abundantly blessed, and the truth prove the power of God unto salvation. Messrs. Thomas and Sykes have both written on the subject; but their letters reached us only on the 9th of September. Mr. Thomas writes on January 28th:—

"In a former letter to you, I mentioned that the chief man of this village had requested me to speak to the king on the teaching question, and to endeavour to obtain his permission for himself and the other villagers to learn to read the Word of God, and my reply was that I would consider the matter. The above request was first made about five months ago, and it was repeated about a month or six weeks ago. Since the latter time I have waited in vain for some weeks for a favourable opportunity; but that opportunity was at

last offered me. It is a fortnight this morning since the above chief man came down to my house to call me to attend upon one of the king's daughters, who had been bleeding at the nose since the previous evening."

After describing the severity of the case, the mode of cure, and its happy result, Mr. Thomas continues:—

"This happy result I hoped would influence the king's mind favourably, and I thought myself justified in making use of lawful means in order to promote the interest of our Saviour. Moreover, it was the feast month, when all the chief men of the country would be at head-quarters. Accordingly, having waited for the great dance and beef-eating to pass, and hoping to find the king at leisure and happy, and to meet the chief man of this village and his men still there, I rode over on Wednesday last.

"Believing it to be expedient to have one of the under-chiefs present at the interview, I was glad to find Uxukuxwayo, the head man of this district, and the king's prime minister, at hand. He immediately and gladly consented to go with me, and to support me in my proposition. We found the aged, feeble king in his waggon in the cattle kraal, surrounded by some thousands of his people, who were dancing and rejoicing in hope of enjoying the beef of the fourteen fat oxen that had been slaughtered for them that morning. He was very glad to see me, and, having been told that my chief object on my present visit to his Majesty was to ask his permission for the people of Inyati to learn to read the Word of God, he said, 'I will speak to them in such a manner as will cause them to obey.' I became somewhat alarmed at this, for I was afraid that I had been misunderstood. Being time for his mid-day sleep, I left him, intending to return in the evening. A little before sunset I returned, and took Uxukuxwayo with me, and found the king by himself at his hut. I told him that my object in coming to him this time was to ascertain what was my true position as a missionary to the Matabele—that I had for seven years already laboured hard in endeavouring to promote the best interests of him and his people, without having the great satisfaction and pleasure of seeing a single decisive evidence of true success; that he had told me often that this country and people were before me to do what I wished with them, but when I requested the people to come and learn to read, their answer had invariably been, 'We wish to learn, but we are afraid of the king, for he would

kill us;' that those who had sent me were very desirous of being favoured with something clear and conclusive now as to our real prospects in this country; and that therefore he would without delay give his consent to the people of Inyati to come to school, and tell them so himself. He asked Uxukuxwayo if Umpumbulu (chief man of Inyati) and his men were still there; and upon being told that they were gone home, he said, 'I will send for them back, and will tell them, in Tomas's presence, that they must learn to read; and he (meaning myself) must not go away until they come.' I thanked him, and went to Mr. Hood's (a trader) waggon to wait for two days, at the end of which I hoped to have the matter satisfactorily settled.

"Umpumbulu and about ten or twelve men arrived. We lost no time, but went first to Uxukuxwayo, and, proceeding in order, we all went to the king. Uxukuxwayo informed his Majesty that Umpumbulu had come—why he had been sent sent for—and that now we were all present to hear the king's command. The king, addressing himself to Umpumbulu, said, 'Umpumbulu, there is Tomas, your teacher; he has come to teach you the Word of God, and therefore do obey him.' Umpumbulu and his fellow villagers consider that the king's wish and command is that they should all (young and old, male and female) learn, and they are going to begin forthwith. Should they set to in earnest, we shall have something to do now; for they are some hundreds in number. Yesterday (Sunday) was a promising beginning, for so many came to service that the house was full, and some were obliged to remain outside for want of room. Blessed be the God of missions for this great victory His Gospel has gained over heathenism. May it be the first of many in these dark regions! It seems to me, with this step gained, others will be easily gained. Indeed, from the tone of conversation which took place during this last visit of mine to the king between his chief men relative to teaching, it would seem that the whole country is gradually undergoing a change in favour of the Gospel. I will send this letter as soon as possible, and it shall pass through Mr. Moffat's hands, so that he may know the present state of things with regard to our school, and that again he may be impressed with the importance of endeavouring to have the Gospel which I have sent at once printed and sent here."

Mr. Sykes writes on March 1,

"Since the people had permission to learn, I have

seen occasionally a few adults at the afternoon school; I mean over and above such as are employed, and go to school as work-people. Since the middle of last year a marked improvement is to be seen in the reading of the eight or ten children who are most regular in their attendance. They have had constant and careful attention, and the result is there. The attendance at our Sabbath service varies a good deal as regards number, yet upon the whole it has been encouraging for months past.

"I am labouring on at translating, hoping some day to receive such directions from the Mission House as will give my labour a chance of wider usefulness than just for my own reading in public services and family worship."

United States.

DAKOTA MISSION.

DR. WILLIAMSON left his home in Minnesota on the 15th of July, "was absent eight weeks and two days, and travelled in that time not quite 1,000 miles." He "travelled in a one-horse waggon, without any springs, as these would add to its weight as well as cost," taking with him some articles of provision, a few cooking utensils, a small tent, a blanket, &c., "but," he says, "no gun, or sword, or bow, or spear. I have travelled for a third of a century among the savages of North America, without ever feeling the need of such weapons. The sword of the spirit and the shield of faith are more reliable armour." For more than 200 miles, to Sioux City, he was alone. From that place he had the company of Mr. Riggs, and from Niobrara, that of several Indians also.

Respecting one of these Indians, Mr. Riggs writes: "The chief of our party on the prairie was Robert Hopkins Chaskay (now a licensed preacher). . . . I cannot speak too highly of Hopkins. We could not well have done without him on our journey. He is equally at home in chasing a buffalo or an antelope, in mending a broken waggon, and preaching the Gospel to his people. You, doubtless, remember him, as you saw him in prison." "Our food," Dr. Williamson states, "consisted chiefly of such bread as the Indian women with us could bake by a camp-fire in a frying-pan, and buffalo meat, very lean, dried in the sun." When passing through settlements, "if convenient, we stopped at the houses of the

settlers, and took our meals with them." "When a bed was offered me I thankfully accepted it, and when it was not I slept on my blankets, using my overcoat for a pillow." Mosquitoes were often annoying at night, and later, the nights were uncomfortably cool, with white frost in the morning; and "travelling eight or ten hours a day, in the scorching hot sun, was fatiguing;" but, it is added, "we were far more than compensated for all our toils by what we saw of God's work among the Dakotas."

"It is very remarkable that the more than 360 members of the Pilgrim Church have all been converted within the last five years. About half a dozen had been baptized in infancy, and these and a few others perhaps had made some progress in learning to read; but five years ago only one of the whole number had ever partaken of the Lord's Supper, and he had been for some time suspended, and had never learned to read. The others were wild heathen, and none of them were received into the visible church prior to the 3rd of February, 1863. The two pastors, and most of the ruling elders, learned the alphabet in the prison at Mankato, in the early months of that year, and most of the other members have learned to read since that time (for a large majority of them now read, and use their hymn-books in public worship).

"On the 1st of September, just four weeks from the time we communed with the Pilgrim Church, we united with the church of Wastekicidapi, and a part of that of Scouts' Camp, in celebrating the Lord's Supper. The place selected for the purpose, as most central and easy of access, is on the brow of the Coteau, or Mountain of the Prairie. The prospect is very extensive and beautiful, but our minds were chiefly occupied with far more important matters.

"Our first public meeting at the place was on Friday, a little before sunset, when we preached to nearly 100 persons, seated on the grass in the open air, most of whom had come that day from camps from five to ten miles distant. Not half a dozen of them were within three miles of there in the morning, and the nearest house was more than fifteen miles away. Saturday morning we had a slight shower of rain, and all the forenoon were enveloped in a very dense fog. Most of the day we were occupied in examining candidates for church fellowship. When we assembled in the afternoon, we found our audience considerably increased by those who had come in during the day, notwithstanding the unpleasant weather. Among them were two women who had walked more than

twenty miles, and, lest they might be late, came most of the lonesome road in the chilly air of the night. One of these, more than fifty years old, before the time of the meeting, came to Mr. Riggs and handed him five dollars, the amount which she and her daughter had subscribed for the support of the Gospel among their own people. This, with a dollar which she threw in at the collection on Sunday, she had earned by washing.

"Most of the Lord's-day was spent in public religious exercises. I can find no words to express my feelings of joy and wonder, as, on that day, I contemplated God's mighty doings among these Dakotas. They were more than sufficient to compensate for a weary journey of several hundred miles over the trackless prairie. When the candidates for baptism were called for, more than fifty presented themselves, including parents and children, of whom twenty were about to partake of the Lord's Supper for the first time. Most of these have been converted through the agency of the two men whom we licensed to preach a year ago, and of others not licensed by man. For the conversion of several, the Holy Spirit seems to have made use of truths heard many years since.

"Our Sabbath congregation consisted of about 150, exclusive of small children. About eighty-five partook of the memorials of the death of our Lord. Among these were old believers as well as new. Here were Simon and Paul, who gave themselves and their children to God twenty-six years ago. They were the first elders in the church of Pajutaze, and afterwards held that office in the Hazlewood church. We may truly say of them, as Paul said of Priscilla and Aquilla, 'for my life they laid down their own necks.' After assisting all connected with the mission to escape, they, in public council, confronted Little Crow and his savage warriors, demanding the liberation of his captives; and, mainly through their exertions, 300 women and children were rescued from their cruel captors, and delivered to Colonel Sibly to be restored to their friends. I might name others, but my letter is already too long.

"It seems to me very remarkable, that of the fifty communicants who were gathered into the church at Lac-qui-parle within seven years after our arrival there, four-fifths of whom were parents, and many of them grandparents, when they were received, seventeen, more than one-third, are members in good standing in the churches of Scouts' Camp and Wastekicidapi. About half a dozen others are supposed to be living, and most of them pious, though they have had no oppor-

tunity of uniting with those churches."—*Missionary Herald* (Boston).

West Indies.

GOVERNMENT EDUCATION IN JAMAICA.

THE *Baptist Herald* has the following:—

At the time of emancipation the British Parliament made considerable grants for the promotion of education among the freedmen. A large part of the sums voted was spent in the erection of school-houses, and for a few years a great stimulus was given to the acquisition of the elements of learning. These grants were gradually withdrawn, and the education of the people was left to be carried on by the island government. The planters, as a class, had no desire for the improvement of the people. They have never made any vigorous efforts to promote it. Yearly grants have been voted from the revenue; but of so totally inadequate an amount, that had it not been for the zeal of the religious bodies, the people of Jamaica would have had the fewest possible opportunities for the attainment of the merest rudiments. Philanthropy has partially failed to cover the default of the Government, owing to the absence of any class above the peasantry interested in their improvement, so that a large proportion of the children of Jamaica remain untaught and in the deepest ignorance. From the latest return of the day-schools in the island in our hands—that of the year 1865—we find that the number of children on the books of the schools was 19,738, divided in the following proportions:—In endowed schools, the children attending which are chiefly white, 2,308; in Government schools, 6,858; in the schools of the various religious bodies, 10,572. The expenditure of the Government on these schools is put down at £3,485 18s. 2d.; but of this sum only £1,841 11s., a little more than half, actually reached the schools, the rest being swallowed up by inspectors and in other expenses. The latter sum was thus divided:—Endowed schools received £53 4s.; denominational schools, £631; and the schools under the immediate control of the Government, £1,157 7s. The following were the denominations receiving Government grants:—the Moravians, £300; the Wesleyans, £211; the American Mission, £95; and the United Methodists, £25.

The income of the endowed schools is large, amounting to £6,243 15s. 1d.; but it would appear to be by no means economically expended, while

the education given in them is chiefly confined to the children of the white and a small portion of the coloured population of the better classes.

Since the inauguration of the new Government, Sir John Peter Grant has given great attention to the subject, it being felt that one of the crying wants of the island is an educated and intelligent peasantry. The neglect of thirty years has to be remedied, and an education imparted that shall entirely remove the grievous effects of slavery. The Governor's greatest difficulty is to find the pecuniary means. This he hopes partially to do by largely diminishing the outlay on the Established Church, as well as by devoting a portion of the increased taxation to this object. Already he has cut down the Church Establishment by some £10,000, and further reductions are in prospect.

It will be seen from the analysis of the returns given above, that hitherto nearly all the religious bodies have stood aloof from the Government grants. This has arisen partly from the terms on which the fund was administered, and partly from the objections held by Nonconformists generally to Government interference with education. Much interest has therefore been felt as to how the Government would meet these objections. Few doubted, from Governor Grant's antecedents, that his scheme would be of the most liberal kind. The plan actually issued seems studiously framed to overcome every difficulty, and is one which may cordially be accepted by persons of every creed. We will not trouble our readers with a minute account of the scheme. It will suffice to mention the general principles on which it is based. And first, it proposes to measure the grants of the State by the results actually secured. No school will receive aid in which at least twenty children are not in regular attendance; but it is the *quality* of the school, and the actual attainments of the children, which will determine its rank, and the amount of the grant to which it may be entitled. This quality will be ascertained by periodical examinations in reading, writing from dictation, and arithmetic. An additional ground for increasing the grants will be in the qualifications and successful teaching of the master.

A second principle of importance is the requirement of fees from all the children, except in industrial schools, in which manual labour will be taken as an equivalent. Besides which, industrial schools will receive a larger grant than ordinary schools.

The third principle of importance is the liberty which is left to the managers of the school to introduce at their pleasure scripture knowledge. This subject may or may not be taught as one of the secondary tests by which the rank of a school may be determined. The other secondary tests, such as grammar, geography, singing, &c., are sufficient, without scripture knowledge, to secure the highest rank for a school; but the option is left with the managers to introduce this additional subject at their pleasure. In all this the object of the Government is stated to be "to encourage every educational effort, either of societies or individuals, the object of which may be to impart sound practical instruction and good moral training to the children of the working classes."

We are unable to say how far the Government plan will meet the views of our missionaries, or secure their co-operation. They are, however, prepared to give the scheme the most favourable consideration. "Property," they say, "in the island of Jamaica, whilst always careful to maintain its rights, has always eschewed the doctrine that there are also duties belonging to it. Thus it is that, after more than a quarter of a century has passed since freedom, we have still, for the most part, a population steeped in ignorance. Perhaps the time has come for Government to step in, and aid us in the important work of education. No scheme, will, however, meet with our approval that manifests, in the slightest degree, a preference to any section of the church, or touches on what we consider to be the natural rights of the people."

So far as we understand the Government plan, it would seem to meet the requirements here so clearly and properly laid down.

DEMERARA.

A WESLEYAN missionary writes from Georgetown:—Our congregations in the city chapels (Trinity and Kingston) are very good. In fact when the weather is favourable on a Sunday evening, both chapels are well filled. After the evening services at the prayer-meeting, very frequently persons come forward to the communion-rail, seeking for mercy. On Sunday evening, May 12th, I preached at Trinity, and nine persons came forward seeking for salvation; and among these there was an aged man who said that he had been a great sinner; but that on this Sabbath he had felt so horrified, that although he had gone to bed, he was forced to

get up again, and come to the chapel. At the close of the same service, two persons who had been living together in an unmarried state, requested me to publish their banns of marriage at once. During the past two months we have married several persons who had been living in a similar state. This sin of fornication is one of the greatest drawbacks to our work here. Many persons who are deeply convinced of sin under the preaching of the Word, would gladly join the Church, but this sin is in the way; and then, perhaps, their partners in guilt are unwilling to be married, or, at least, procrastinate, and thus the work of God is greatly hindered. When I look around this city teeming with people from nearly every country in the world, and see Europeans degrading themselves, coolies following their idolatrous rites, and the native population sinking into depravity, I am well nigh overwhelmed with a sense of the vastness of the work to be done.

TORTOLA.

THE Rev. William J. Wilkinson, of the Wesleyan Society, writes from Tortola:—

The hurricane which occurred on the 29th October was sudden in its onset, comparatively brief in its duration, but very destructive in its effects. An hour longer, and hardly anything in these lands would have stood the tremendous blast. The preservation of the Chairman and of the Rev. W. P. Garry and family at sea, and of the Mission families on shore, may be ranked amongst those special providences with which Almighty God frequently favours His servants, and to Him be the praise for our lives and habitations!

The Chairman's visit was short, but his presence and counsel were invaluable. We were about to hold our missionary meetings; but these have been summarily laid aside without any prospect of their being held this year, as most of our people are homeless, and in circumstances of destitution and want. As soon as the news reached Antigua, the Governor-in-chief despatched the steam-ship *Doris* with provisions and clothing for temporary relief. These are being distributed by a Committee of Relief, but will, we are afraid, be soon exhausted. We hope that succour will be sent to us from other islands and from England; and that, through the kindness of their friends, this distressed people will be sustained in this crisis of their history.

The Sabbath after the gale was memorable for

the services conducted in our desolated sanctuary. For the two previous days, men were employed in clearing away the fallen timbers; and a sail being stretched over the front part of the building, accommodation was provided for a goodly number of people. The day was remarkably fine, a necessary condition now to our holding any services at all. Two appropriate discourses were preached to large congregations, in the morning by myself, in the afternoon by my excellent colleague. At the close of the morning service, the Lord's Supper was administered to the usual number of communicants. A very gracious influence pervaded the services, an influence rendered all the more impressive by the remembrance that amongst those killed in the gale were several of our members, two of our leaders, and one local preacher. May these admonitory circumstances be sanctified to our good!

Last Sabbath we were prevented by rain from holding a morning service. One was conducted in the afternoon by the Rev. J. Badcock, who had just arrived from Dominica with provisions, clothing and money, for the relief of the destitute. Being prevented by the state of the weather from visiting Spanish-town on the Saturday, I was only able to fulfil half my programme for the Sabbath by visiting East End, and holding service amid the ruins of our chapel, with the heavens for our roof. The wooden chapel is completely down, with little but the floor available for rebuilding. The roof was blown entirely away, probably into the sea, for not a trace of it is to be found.

You will be glad to hear that our properties at Anegada and Jost Van Dykes are saved; and that the chapel and Mission-house at Spanish-town, though injured, are still standing. Being members of the Relief Committee, Mr. Hothersall and myself have not been able to visit our country places as early as we desired; indeed, this is rendered difficult by the state of the paths across the mountains, and the injury sustained by the Mission barge.

The people and local government will not, for some time, be able to do much in the way of the ordinary support of ministers and schools. The pressure of bad times felt before, both by us and the people generally, will be doubly felt now. On behalf of a poverty-stricken people, and an island now destitute of a sanctuary, we pray you to lose no time in placing at our disposal the requisite means for rebuilding our chapels. Meanwhile we shall do what in our power lies to hold our Sabbath services and our class-meetings, &c.

South America and Mexico.

(*Glance at their Religious Condition.*)*

THE following is the abstract of a report of the Committee on the Missionary aspects of South America, and of the American Church Missionary Society.

The general results of the investigation are thus stated: In a general way, we have to say at the outset that our inquiries have impressed us in a threefold way—first, *with the largeness of the field*; second, *with its pressing needs*; and, third, *with its comparative promise*.

With reference to the largeness of the field, it is said that we have almost at our very doors from sixteen to twenty millions, for whom Christ died, who are singularly destitute of the Gospel, and who have a peculiar right to expect from us the good news of God. These millions of souls we ought not and must not regard with indifference.

Much that appeals strongly to Christian hearts is said of the *spiritual destitution*.

The Protestant Foreign Residents are, on the whole, comparatively well provided for.

The Aborigines are, almost without exception, very heathen. Cannibal tribes, like the Mesayas, still roam about the upper waters of the mighty Amazon, forty days' journey from its mouth. From the rivers Tocantins and Araguaya, now and then wander into the coast-cities men and women with ears, the lobes of which are so elongated that they hang down upon their shoulders. The Mandrucus, with 15,000 or 20,000 warriors, dwell on the Tapajos, and extend far into the interior, across to the Madeira and the Purus. Among some of these tribes, the Jesuits have had, and still have, missions. The Minister of Public Education of Brazil reports some 19,000 civilized or Christianized Indians in that empire, the fruit of Jesuit instruction. But many tribes have never seen even a crucifix, or heard the word from heaven; and some, like the Paraguay Indians, have relapsed into heathenism, the Jesuit missions having been suppressed. It is said that a part of the Bible has been translated by the Moravians into the language of the Arrawacks, who dwell toward the Carribean. The heroic Allen Gardiner laid down his life in seeking to preach the glad tidings to the unconquerable Araucanians and the giant Patagonians, and his son is now sowing the seed where the father upturned the soil. Saving these few efforts, the Aborigines of South America have been left, so far as Pro-

testant Christians are concerned, to themselves and the devil. A colporteur of the British and Foreign Bible Society, dwelling away to the South, near the mouth of the La Plata, and out of hearing of the hideous festal shouts of the Amazonian cannibals, is constrained to write to England, in this very year, these words: "It may well seem strange that the action of missionary societies is withheld from the heathen of South America. Yet the need of such action applies as really to that part of the world as to others in which the zeal of the Christian Church is remarkably displayed, and where it has reaped such success."

The spiritual destitution of the native population is scarcely less than that of the Aborigines, so far as any Protestant effort to evangelize them is concerned. The committee say:

"We have been able to learn, however, with some accuracy, the number of ordained Protestant missionaries, of various names, who are ministering to the native or Roman Catholic population.

"In Venezuela, having 1,361,386 inhabitants, there are none. For the 2,363,654 of New Grenada, there are two American Presbyterians at Bogota, and a converted Spanish monk in Carthaginia.

"In Equador, with 1,108,074 inhabitants, there are none.

"Peru, with a population of 2,106,492, has one American at Lima.

"The 1,439,120 inhabitants of Chili have eight American and English, inclusive of Rev. Mr. Gardiner's mission to the Araucanians.

"In Patagonia there are two English.

"The Argentine Republic, including Buenos Ayres, with a population of 1,125,355, has nine American Methodist missionaries. There is, however, but one Spanish service in the city of Buenos Ayres, and one in Rosario.

"In Brazil there are six American Presbyterians, and one native Brazilian, ordained as an Evangelist, located in Rio Janeiro, and in Sao Paulo, 280 miles to the south.

"We find no record of any in Paraguay, Uruguay, or Bolivia. In Guiana, the Moravians and others are labouring.

"Hence, in a population of nearly twenty millions, there are about twenty missionaries, or say *one to every million*. In the face of so appalling a fact, can we refrain from making some effort to set evidently before them a crucified Saviour?"

The field is one of comparative promise. There is prevailing a condition of apathy—of indifference. In many cases a very half-hearted affection

* From the *American Church Missionary Register*.

is felt for the Papacy. In every State there is a growing, active, radical minority. The experience of missionaries and colporteurs already at work proves that it is possible to awaken a spirit of religious inquiry. The ecclesiastical rule of the priests has not, except in a few cases, the power of the Government to back it. Religious toleration is, in most of the States, tacitly allowed or guaranteed by law. The various elements of civilization are finding a wide place and sure lodgment, and are affecting public sentiment.

Attention is called to various providential circumstances which encourage the Committee to hope that the vast South American Continent will be chosen as a mission field, and on examining the whole field they incline to that part of Brazil which stretches from Rio Janeiro to Guiana.

"We do not need to stop to speak of the well-known progress and prosperity of Brazil, with its area as large as that of the United States, and its population of 8,500,000, not including 1,500,000 Aborigines. Though an empire, its government is the most liberal and progressive in South America. The emancipation of its 3,500,000 slaves is under consideration. It is connected with New York by a line of steamers, which stop at the larger cities on the coast, and bring Rio Janeiro within twenty-eight days of this city. As we have seen, the Government grants religious toleration, and renders a very half-hearted allegiance to the Pope. A system of common schools extends through the empire. In 1854-5, 65,413 children were educated by the Government; and Horace Mann's Reports are used as a guide to constant improvements in the scheme of popular education. English is taught in every *collegio* or academy in Rio Janeiro, being optional in the ordinary schools, but necessary in the law-schools. The statutes of the Collegio of Dom Pedro II., organized in 1837, provide expressly for the reading and study of the Holy Scriptures in the vernacular. Throughout Brazil, the better class of free-born boys write a good hand, are adepts in Latin, speak a little French and English, and have been instructed in the elementary branches in Portuguese. The education of girls is neglected.

"In 1859, American Presbyterians began a mission in Rio Janeiro, and have extended their operations to Sao Paulo to the southward. An ex-priest is one of their missionaries. Another writes: 'The past year has been one full of fruits, fuller still of promises for the future. Our work has expanded beyond our expectations, and we

feel that it has grown beyond our means of supplying labour and labourers.'

"Not interfering with them, we might go to the north, eight hundred miles from Rio Janeiro, to Bahia or San Salvador, the second city of the empire. It is also the religious centre, being the seat of the Archbishop. It is about six miles long, has 120,000 inhabitants, and is the central town of a province of 1,200,000 inhabitants. In 1866 it exported 50,000 tons of sugar, 50,000 bags (160 pounds) coffee, and 18,500 bags (182 pounds) cotton. The common school system is on a better footing here than elsewhere. The English chaplaincy already established gives a base of operations. A former resident says: 'Bahia I know to be a very healthy city.' From thence the Indian tribes on the Toncantins and Madeira rivers might be reached. A tender historical incident deserves here to be recalled: Henry Martyn, on his way to India, stopped here. Having wandered through the city with curious eyes, he stood upon the battery which overlooks the beautiful bay of All Saints, and repeated the hymn, 'O'er the gloomy hills of darkness,' and made this record in his journal: 'What happy missionary shall be sent to bear the name of Christ to these western regions? When shall this beautiful country be delivered from idolatry and spurious Christianity? Crosses there are in abundance, but when shall the doctrines of the Cross be held up?' Martyn's prayer is yet unanswered. May the Lord move us to give an answer to it!

"Another important opening is Pernambuco, the third city of the empire, and four hundred miles farther north. It has a population of about 60,000 and upward, and is the central town of a province of 950,000 inhabitants. It is the chief sugar mart of the empire, has a law-school of 300 students, and an English chaplaincy.

"Other places of great, but less, importance might be pointed out, if it were necessary thus to demonstrate the largeness and destitution of this part of Brazil."

The Committee also ask attention to a few words in regard to Mexico and Central America. They say:—

"We limit ourselves to a few words, because South America alone was designated to us as our object of inquiry."

We quote their record of the needs of Mexico:—

"Mexico has a Spanish-speaking population of 8,400,236. The late downfall of the so-called empire has greatly impaired the influence of the Romish or Church party. An interesting reli-

gious condition has come about. Sixty-four priests form an active reforming party, and have elected two of their number bishops. They look to our Church to assist them in their evangelistic efforts."

The report thus concludes :—

"The earliest Protestant missionary effort of modern times was that put forth by the Church in Geneva, which sent two missionaries and fourteen students to Coligny's colony, in Rio Janeiro, who landed there in 1555. Mr. Fletcher calls attention to the fact that sixty-five years before the Pilgrims landed on Plymouth Rock, and more than fifty years before the Book of Common Prayer was borne to the banks of the James River, seven missionaries went to the Spanish Main. Coligny's colony was soon crushed by disasters. Errorists came in and took hold of the native population, and moulded all after the Romish pattern. For three hundred years the continent has been under the dominion of spiritual darkness. The time has come for us to arise and cause the light of the glorious Gospel to shine there. Many have gone there in search of the golden city of Manoa. It is for us to reveal the splendours of the true El Dorado—Jerusalem, with its golden streets! Many others have longed to see the fabled gilded king. It is for us to point to the Heavenly King, fairer than the sons of men!

"Our past history ought to inspire us with courage for the future. We feel that we ought to attempt great things for God—expect great things from God!"

On motion of Rev. S. H. Tyng, D.D., it was resolved :—

"That so much of the Report as relates to the Missionary aspects of South America be referred back to the Executive Committee, with power."

By this motion the society adopted a new, important, and inviting field of labour. We have thus stepped beyond the boundaries of our own country, and have begun to fulfil the great commission, "Go ye into all the world and preach the Gospel to every creature." In adopting South America, Mexico, and the Spanish American States as objects of our spiritual care, we have undertaken to give the Gospel to lands sadly neglected, and which are yearning for it. Thus in Mexico, as the Rev. H. C. Riley stated in a stirring address, for its 8,000,000 inhabitants there is not one ordained Protestant missionary, but these sixty-four reforming priests, who desire to have and to preach the pure word of God.

Valparaiso.

THE following letter appears in an American journal :—

This republic is lamenting over the loss of one of her best sons, Manuel Antonio Torconal, who died last week in Santiago. Though thousands of the people are in a state of ignorance and superstition, and multitudes are living contrary to the clearest laws of morality and decency—yet here and there, shining as lights in the land, are men of high culture and strict integrity. Senor Torconal was a specimen of this class. He had been for years a servant of the public, had filled to the satisfaction of his countrymen several important posts of influence, and at the time of his death was president of the Senate. Though a politician of the conservative type, he was the prime mover in certain reforms which have resulted in the advancement of Chili; and his character was such that even those who were politically at variance with him sought his valuable counsel and respected his honesty. As an example of the latter trait: when on his death bed he said to his sons, "Choose, as I have done, the profession of law; protect the innocent. Never defend an unjust cause; during my life as a lawyer I have defended one case only which might be considered doubtful. The decision rendered was favourable to me; yet because of that act I am suffering now feelings of remorse." His devotion as a patriot continued to the very last. To an intimate friend, he said: "I would like to send messages to all my friends, but my minutes are counted, my strength exhausted. Within a few short moments I shall find myself in the presence of God, and there I shall pray for them and the greatness of Chili."

He has always been a devout Catholic, and after receiving the sacrament, (or as the priests say, the body of our Lord,) for the last time on earth, his expression was: "I desire to depart and be with Christ." Senor Casanova, of whom mention was made in one of my last letters, pronounced the funeral discourse, taking his text from the Apocryphal books. At the close, he called upon the Archbishop, then present, "to spread forth his hands toward heaven, and as the shepherd of the Chili flock, plead with the Chief Shepherd, our Lord Jesus Christ, that He might grant him for whom we weep to-day, a place among the glorious number of the elect."

But contrast with the last moments of this good man the moral condition of the vast majority of

Chilenos. Take for instance, though it *may* be an exceptional case, the people of Chanaral, a seaport town some two hundred miles to the north. A member of our church, now in that place, writes me that the natives are sadly neglected by their spiritual guides. There is at present no religious service held during the week, or on the Sabbath. About two years since, a priest who had occupied the field for some time, a worthless character, was succeeded by a better man, quite active, who went among the people, trying to persuade unmarried couples to separate or marry.

After four months of labour he left Chanaral in disgust. My friend says, "May God help the place, and send speedily a Protestant clergyman after the bruised type. In native work he must be *cautious*. You may be sure I shall do what I can. But how? Reading is a rare accomplishment here; many of the pious (working-men), know how to sign their names, but can write nothing else. A Chileno gentleman has recently started a free-school where the three rudiments are taught. So the rising generation have better opportunities, and may be influenced in the right way." When the colporteur of the Valparaiso

Bible Society visited Chanaral some months since, his box of books was seized and *burned*.

The Spanish Bible Class in this city is still under the direction of Senor Ybanez. Those who attend regularly manifest much interest, but the membership has not increased of late. One of the habitual attendants, a young man, came to our study the other day for religious tracts. On being asked what he understood by faith, he replied, it was "not a mere belief in the truth of the Scriptures, and in the existence of God, but a trusting in Christ from the *heart*." He had studied the Bible for several months privately, before the formation of the class.

We have been gladdened, recently, by the presence of a number of Christian seamen in this port. From a British man-of-war there were eight, who after examination, made a public profession of faith, and partook of the Lord's supper with us. We held a special service for this purpose last week, and have preached several times on merchant vessels. The U.S. steamer, *Western*, has a Christian captain, who holds divine service every Sunday, and the crew have two prayer-meetings during the week.

LITERATURE.

MISS WHATELY has already made two valuable contributions to our missionary literature, and we have the pleasure to welcome a third. Pursuing the same track of observation as in *Ragged Egypt*, she now, by the help of a slight story,* weaves together various pictures of Egyptian life and manners, especially such as strike the Christian and illustrate the difficulties of missionary life. A diamond is traced from the bazaar of Hadji Ismael, of Cairo, "a dingy place enough, being old and very dusty, though, in its dark recesses, many a splendid ruby and sapphire lay hid," till, passing from owner to owner, it is lost in the sands by a company of pilgrims to Mecca. It takes us into all companies, and overhears all manner of conversations, and relates them with evident reality, although not always with the sharpness for which diamonds are proverbial. Most of the time it passes with one Asaad, the Christian clerk of Mr. Rothsay, a young Scottish merchant, and whose

wife represents Miss Whately's own interest in the native population. But, either with them or in other company, we are introduced to harems, family festivals, farm-houses, country villages, magistrates' courts, town life, the Nile boat, the Pyramids, and have a vivid impression of oriental ways, and their contrasts to European, before we close the book. Any one who wishes to know much about the famous Nile land, would do well to add this unpretending work to Lane and the Letters of Lady Duff Gordon. To young people it must have a peculiar interest, from the lively way in which so close an observer brings the people before us, just as they are. The sketches of English character are scarcely worthy of the others, and Asaad is, on the whole, insipid; the book would have been better without the inevitable love-making between him and Mr. Rothsay's pretty cousin; but these are not blemishes that touch the real merit of the book, which we wish all children and their elders the pleasure of reading.

Still in Africa we find ourselves, through Mr.

* *The Story of a Diamond. Illustrative of Egyptian Manners and Customs.* By Miss M. L. Whately. London: Religious Tract Society. 1867. •

Adams, in company of David Livingstone. He has written his life and travels in a volume that will bring them within reach of the people, and it is superfluous to speak of its interest.* The work has been fairly done, though we could have dispensed with such a phrase as "like he," and with the conventionality in which it is thought necessary to write of good men. The bursts of poetry into which Mr. Adams often soars could also be dispensed with. Popular editions of such books as Livingstone's and Layard's, and revised by their authors, would be invaluable. Until they are given us, such a volume as this will be eagerly read, and will become a genuine boy's book. We are glad that, in the last chapter, Dr. Livingstone is not hopelessly consigned to the death the Johannan men invented for him. Mr. Adams and all his readers will rejoice that the doubts he clings to have been so happily confirmed.

Sixty years ago a boy was born in the beautiful city of Perth, of a family connected with some of the oldest and most respectable residents in the place.† As a boy he "took the lead in all sports and pastimes;" and after the usual course of study, partly under Chalmers, he was admitted a licentiate of the United Presbyterian Church. There is a chapel in London called Oxenden, built for Richard Baxter by funds partly collected by his wife. After various changes it fell into the hands of the Secession Presbyterians, and thither young Mr. Archer was invited to preach on trial. The prospects were not favourable. "Any one who wants to see the great metropolis in its most debased, blackleg, and altogether graceless moods, has only to take a five-minutes' walk, in any direction, from Oxenden Street. And in the midst of this rabble rout, this Vanity Fair, stands the unpretending little chapel." The congregation was very thin, the chapel very empty. But after three months' experiment, Mr. Archer accepted the pastorate, and built up a vigorous and crowded congregation, and for himself a position of much influence beyond as well as within his own communion. "So eagerly were his services sought for, and so yielding was he when at all in his power, that it was no unusual thing for him to start early in the morning, travel fifty or sixty

miles, preach a special sermon, and then return to town to deliver a lecture on some religious or scientific subject in the evening. Dr. Macfarlane has recorded his brother minister's life, interesting as the struggle and success of a man of much power. Unfortunately there is too much of the book, which is swelled by many poor stories of no possible interest except to personal friends, and by much useless commonplace. But the character of the man seems fairly given at the close: "He never spoke unless he was in earnest."

Mr. Kelly has essayed another series of translations from the great treasury of German hymns, and has given us a really beautiful book,* on which the publisher has bestowed equal care and taste. Singling out Paul Gerhardt, he gives us two-thirds of his hymns, and includes all the best; and this addition to the wealth of our hymnology has the advantage of being a monograph as well. German Church-singing culminates in Gerhardt, falling backwards and forwards from him. "He was peculiarly a son of consolation. The translator has found him so in the hour of trial, and he will feel repaid if he should become the cupbearer of the rich wine of consolation to any English Christian reader 'who may be in anywise afflicted.'" Thus, the richest of the Church-singers, sweeping the fullest chords from the "divers strings" of his harp, he links himself, as most of his followers have done, to the trials and sufferings of the Christian. Moreover, "Gerhardt," says Frau Hippel, "wrote during the ringing of the church-bells. . . . Everywhere in his one hundred and twenty-three songs, sun-flowers are sown. This flower ever turns to the sun; so does Gerhardt to a blessed eternity." Even to bring together such of Gerhardt's hymns as have been rendered into English would have been a service: it is all the greater that most of his songs have never appeared in an English dress before. There will be difference of opinion about the principles of translation. A literal rendering is attempted here, faithful both to the sense and the metre. Miss Winkworth may be pleaded in defence; but we remember Baron Bunsen, while the *Lyra Germanica* was yet in manuscript, expressing both admiration of the translation and conviction that success in it by that method was impossible. Mr. Kelly finds himself entangled in rhymes and measures for which our language is unsuited, and the wonder is that he escapes with

* *The Weaver Boy who became a Missionary: being the Story of the Life and Labours of David Livingstone.* By H. G. Adams. London: Jackson, Walford and Hodder. 1867.

† *Memoir of Thomas Archer, D.D., Minister of Oxenden Chapel, London.* By the Rev. John Macfarlane, D.D. London: Nisbet. 1867.

* *Paul Gerhardt's Spiritual Songs.* Translated by John Kelly. London: Strahan. 1867.

so little embarrassment. Sometimes the rendering is marvellously good,—the Advent Hymn, for example, and *Full often as I meditate*, and the often tried *O Haupt voll Blut und Wunders*, and many more; while, for the sake of the music and its tender Christmas associations, we gladly welcome *Come*, and *Christ the Lord be praising*; nor must we forget the excellent, sensible, and lucid biography, a model of its class. The book we can only repeat is a beautiful book, and will win from us, in England, something of the gracious affection with which this sweetest singer of Germany is regarded in his own land.

Under the title of *The Secret of the Lord*,* Mrs. Shipton records many of the minuter indications of God's will, of which her own life bears witness. They are singular, but no more singular than many Christians can recall; they are about common things, little pleasures of life, and little acts of service; but it is just in these that we are apt to miss the ordering of a Hand that is nowhere else so busy. To all devout minors these simple histories will quickly carry their lesson, and will bring them into closer communion with God. There is only one weak chapter, the seventh, and that, perhaps, is inevitable; it should have been written by a man.

Mr. Gray has planned an admirable help for Sunday School Teachers, in a series of 144 Lessons on the Old Testament.† The Bible text is omitted; but a terse commentary, in which there is no waste, and no effort to do more than explain the connection and words used, runs down one side of the page, and suggestions from the passage and any historical and geographical notices occupy the other. All the historical books of the Old Testament are included, the comment is well done, and the suggestions are, on the whole, thoughtful and natural. If the New Testament series, which we have not seen, is as good and cheap as this, Sunday School Teachers will owe Mr. Gray much gratitude. Why does Mr. Gray always print Kiel for Keil? Mr. Partridge has put together about 800 single lines,‡ each conveying some thought, such as—

"Christ empties first the heart that He would fill."

"How little self-indulgence has to give."

* *The Secret of the Lord*. By Anna Shipton. London: Morgan & Chase. 1867.

† *The Class and the Desk. A Manual for Sunday School Teachers. Old Testament Series*. By James Cowper Gray. London: Sangster & Co. 1867.

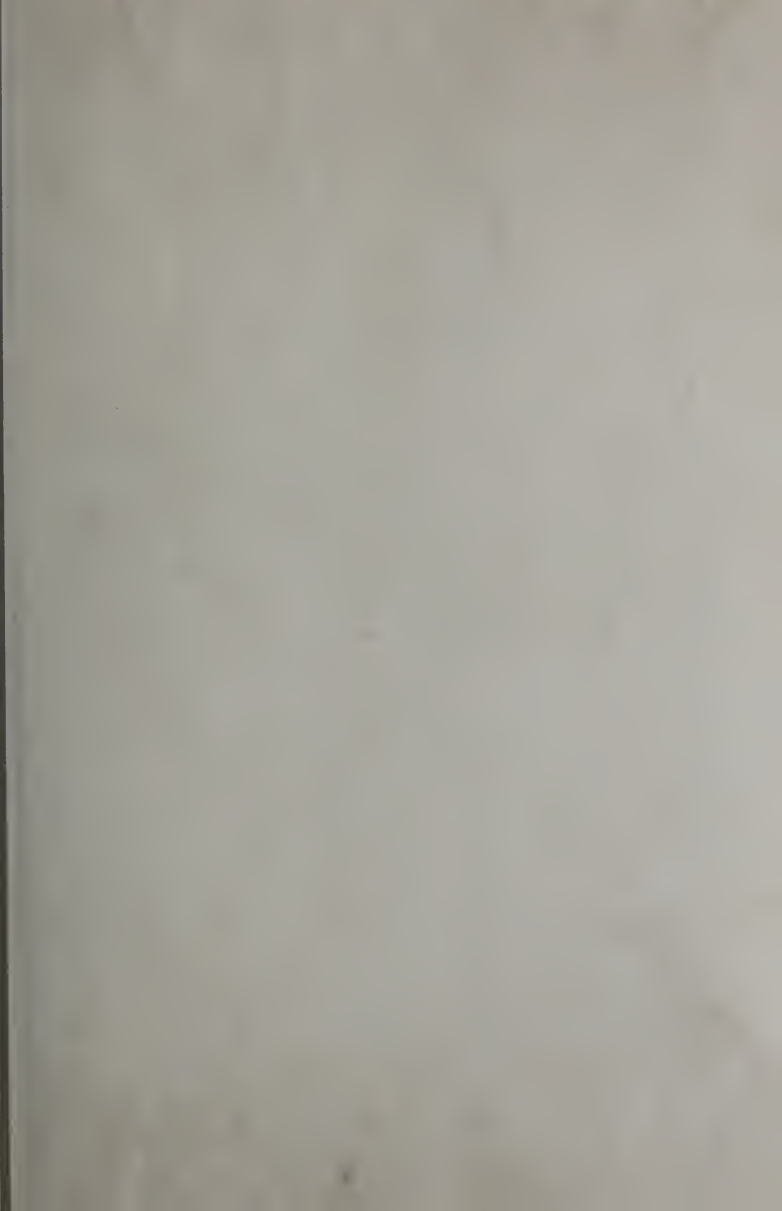
‡ *Lever Lines for Spare Minutes. Intended as Helps to a Higher Life*. By S. W. Partridge. London: S. W. Partridge & Co. 1868.

These he calls lever lines for spare minutes, and very excellent levers they will be found by those who in some spare minutes will run down the page.

In these days of defection, when so many clergymen of the National Church are putting forth every effort to undo the glorious work of the Reformation, it is pleasant to find any dignity of the church publicly using language which shows him to be wholly unaffected by the spell which has fascinated so many of his brethren. We therefore welcome with peculiar pleasure the evidence which this pamphlet* affords that the Dean of Ripon still maintains unabated attachment to evangelical doctrine, and clearly perceives the errors of Popery and its satellite Tractarianism. It is most justly said of the former, that in it "the religion of Christ is turned into a blind submission to a human priesthood, the spiritual worship of the Gospel Dispensation exchanged for a sensuous ceremonialism, and the consciences of men are enslaved to the dictates of one whose claim to infallibility is justly punished by his being permitted to lapse into errors and follies which the common sense of mankind repudiates." —P. 5.

The author brings forward a variety of evidence to show that, during the successive religious crises which took place in the 16th and 17th centuries, Rome sent forth secret emissaries, who pretended to be Protestants, that they might sow dissension throughout the churches of the Reformation, in the hope of inducing them at last to fling themselves into the arms of the Papacy; and he believes that similar agencies are, or at least may be, at work at the present time. Still, assuming this to be the case, we are inclined to believe that their influence cannot be very great. By a natural law hypocrisy is always weak in comparison with sincerity; and it is not generally the traitor who effects much in the world: it is the man who boldly avows his convictions, and feels their importance to such an extent that for them he is prepared to do and to dare, to suffer, and, if needful, to die.

* *Rome's Tactics: or a Lesson for England from the past*: showing that the great object of Popery since the Reformation has been to subvert and ruin Protestant Churches and Protestant States by dissensions and troubles caused by disguised Popish agents: with a brief notice of Rome's allies in the Church of England. By WILLIAM GOODE, D.D., F.S.A., Dean of Ripon. 4th Thousand. London: Hatchard & Co., 87, Piccadilly. 1867.



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